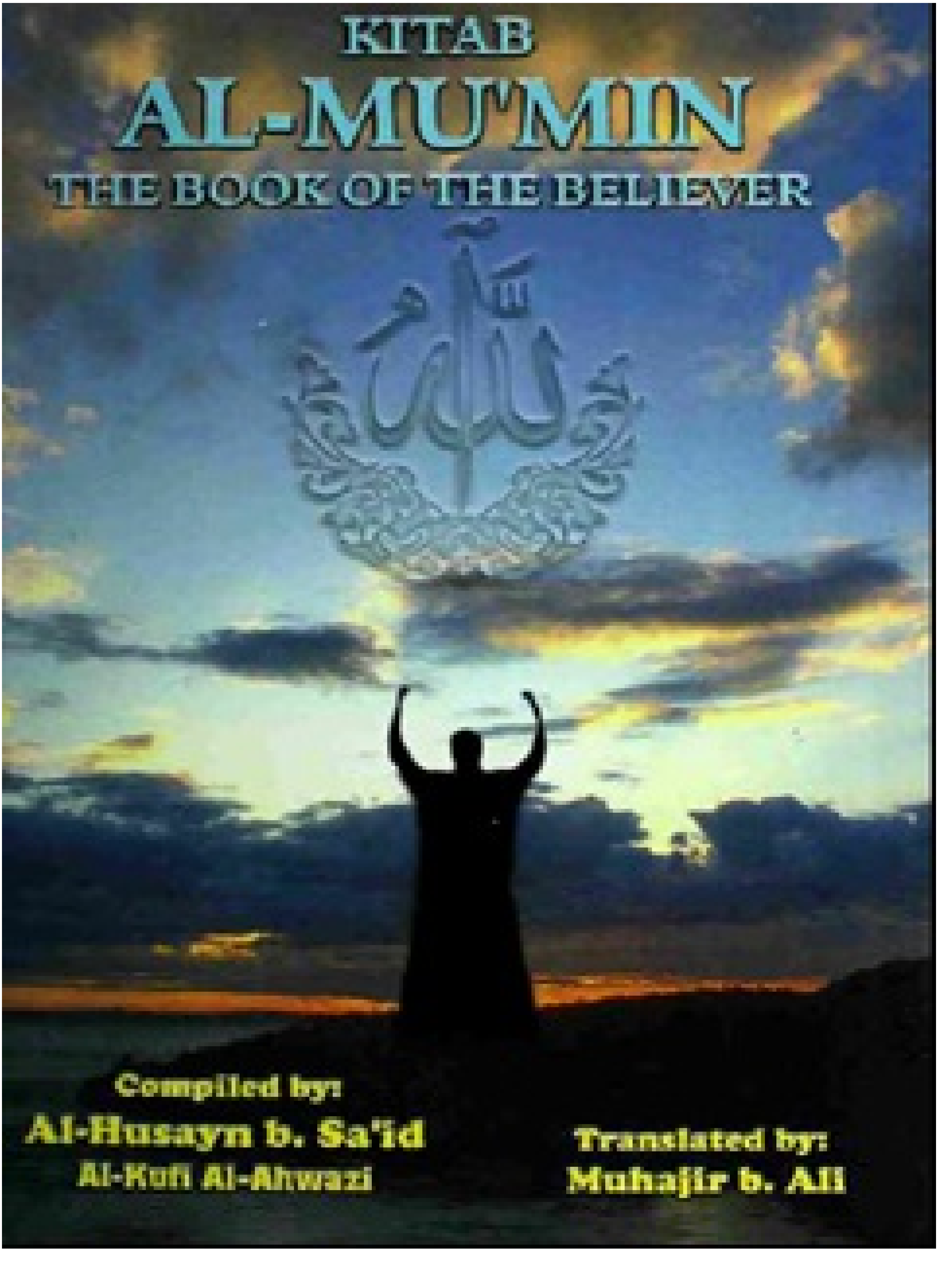

KITAB
AL-MU'MIN
THE BOOK OF THE BELIEVER
Compiled by:
Al-Husayn b. Sa'id
Al-Kufi Al-Ahwazi
Translated by:
Muhajir b. Ali

بسم الله الرحمن الرحیم

Kitab Al-Mumin, The Book of the Believer

:Writer

Al-Husayn ibn Sa`id al-Kufi al-Ahwazi

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Compiled by: Al-Husayn b. Said Al-Kufi Al-Ahwazi

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A collection of traditions by the eminent and trustworthy Shaykh Al-Husayn ibn Said al-Kufi al-Ahwazia companion of the Imam Abu al-Hassan al Rida, Abu Jafar al-Jawad and Abu al-Hassan al-Hadi (AS).

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Featured Category: Spirituality

point

An elaborate text that describes the nature of Belief (eeman) and Believers (mu'minoon) in the light of traditions of the Ahl al-Bayt, emphasizing on the consequences of belief and the rights the believers have upon each other.

Biography of the Compiler

Al-Husayn ibn Sa'id ibn Hammad ibn Mihran al...Ahwazi (epithet Abu Muhammad)(۱)

was originally from al-Kufah(۲) but he moved with his brother al-Hasan ibn Sa'id to al_Ahwaz(۳) and thus he became popular by the city's name (i.e. al_Ahwazi). (His brother) al-Hasan was known by the nickname "Dandan" and the two brothers were amongst the (descendents of the) companions of 'Ali ibn Al-Husayn [a.s].(۴)

Al-Husayn ibn Sa'id lived in the times of Imam al_Rid'a, al_Jawad and al_Hadi [a.s], and he narrated traditions from them. For this reason, he is enumerated amongst their companions as can be found often in the books of biographies and of people who narrated traditions.

He has been praised and lauded by all the companions and scholars who have written concerning him;

۱- Rijal al-Najashi ۴۶

۲- Al-Barqi: al-Mahasin ۵۴, Ibn al-Nadim: al-Fihrist ۱۰۴ and Abu Dawud: al-Rijal No. ۴۷۳.

۳- Ibn al-Nadim: al-Fihrist ۱۰۴.

۴- Ibid.

and they have extolled him as being trustworthy. For example, al-Shaykh al-Tusi has extolled him in his two books al-Rijal and al-Fihrist as has al-'Allamah al-Hilli in his al-Khulasah describing him as: "very trustworthy and illustrious." Abu Dawud also described him as: "trustworthy, of an exalted nature."

Ibn Nadim said (of him): "al-Hasan al-Ahwazi and Al-Husayn al-Ahwazi, the two sons of Sa'id are from the people of al-Kufah... most well-versed in their era in the knowledge of jurisprudence, traditions, virtues and other subjects from the sciences of the Shi'ah."

Al-Majlisii has mentioned him in one of his books with the words: "... a principle amongst the main supports of the traditionists is the trustworthy Shaykh Al-Husayn ibn Sa'id al-Ahwazi; he is also the author of the Book of Asceticism (Kitab al-Zuhd) and the Book of the Believer (Kitab al-Mu'min)."(١)

As mentioned earlier, the two brothers moved from al-Kufah to al-Ahwaz at one point in their lives in order to disseminate the teachings of the progeny of the Messenger of Allah and the children of Fatimah the Chaste [a.s] from whom Allah has removed all impurities and purified with a thorough purification.(٢)

The two brothers authored many books concerning the lawful and the forbidden as well as primers in various other sciences. Al-Kashi reports fifty books by al-Hasan alone and al-Najashi mentions thirty books between the two, saying: "The sons of Sa'id compiled excellent and useful books, and they are thirty in number."

Al-Husayn joined hands with his brother al-Hasan in writing the thirty books

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١- Al-Majlisi: Bihar al-Anwar ١/١۶.

٢- As in Qur'an, ٣٣:٣٣.

:but Al-Husayn is more renowned for them than his brother; and these books are

(Kitab al-Wud'u' (The Book of Ablutions .۱

(Kitab al-Salat (The Book of Prayers .۲

(Kitab al-Zakat (The Book of Alms .۳

(Kitab al-Sawm (The Book of Fasting .۴

(Kitab al-Hajj (The Book of Pilgrimage .۵

(Kitab al-Nikah (The Book of Marriage .۶

(Kitab al-Talaq (The Book of Divorce .۷

Kitab al-`Itq wa'l-Tadbir wa'l-Mukatabah (The Book of Manumission of Slaves, .۸
(Management and Correspondence

(Kitab al-Ayman wa'l-Nudhur (The Book of Oaths and Vows .۹

(Kitab al-Tijarat wa'l-Ijarat (The Book of Trade and Leasing .۱۰

(Kitab al-Khums (The Book of Islamic Tax .۱۱

(Kitab al-Shahadat (The Book of Testimonies .۱۲

(Kitab al-Sayd wa'l-Dhaba`ih (The Book of Game and Slaughtered Animals .۱۳

(Kitab al-Makasib (The Book of Earnings .۱۴

(Kitab al-Ashribah (The Book of Drinks .۱۵

(Kitab al-Ziyarat (The Book of Pilgrimages .۱۶

(Kitab al-Taqiyah (The Book of Dissimulation .۱۷

(Kitab al-Radd `Ala'l-Ghulah (The Book of Refuting the Extremists .۱۸

۱۹. Kitab al-Manaqib (The Book of Virtues)

۲۰. Kitab al-Mathalib (The Book on Slandering)

۲۱. Kitab al-Zuhd (The Book of Asceticism)

۲۲. Kitab al-Muru'ah (The Book of Chivalry)

۲۳. Kitab Huquq al-Mu'minin wa-Fadhlihim (The Book concerning the Rights and Excellencies of Believers)

۲۴. Kitab Tafsir al-Qur'an (The Book of the Exegesis of the Qur'an)

۲۵. Kitab al-Wasaya (The Book of Bequests)

۲۶. Kitab al-Fara'idh (The Book of Obligations)

۲۷. Kitab al-Hudud (The Book of Legal Punishments)

۲۸. Kitab al-Diyat (The Book of Blood Money)

۲۹. Kitab al-Malahim (The Book of Battles)

۳۰. Kitab al-Du'a` (The Book of Supplications)

Al-Husayn ibn Yazid al…Surani used to say: “al-Hasan is a partner to his brother Al-Husayn in all of

p: ۳

the latter's chain of narrators except concerning Zur'ah ibn Muhammad al-Had'rami and Fad'alah ibn Ayyub, where Al-Husayn used to narrate through his brother from (these two."(1)

Their maternal uncle, Ja'far ibn Yahya ibn Sa'd al-Ahwal, was amongst the companions of Abu Ja'far al-Thani (Imam al-Jawad [a.s]). Thus, the members of this household were known for their profound faith in Allah, the Most High, and their sincerity towards Him; and also their true love for the Messenger of Allah and his pure progeny [a.s]. They were also well known for their prolonged striving for righteous actions and defending the truth against the ruling `Abbasid rulers of their ages, who .[used to banish or hound the believers amongst the Shi'ah of 'Ali and Al-Husayn [a.s

Despite all the obstacles, the two brothers were active in all venues, fearing none in matters concerning Allah, and not giving a free rein to others. Courageously, they defended the rights of the pure chosen ones from the family of Muhammad [a.s], with .words and actions, in a most evident manner

From the treasures of the Ahl al-Bayt's knowledge, Al-Husayn ibn Sa'id propagated their teachings treating them like a precious and rare commodity. Thus did he do with a lofty spirit and sincere intention for the sake of the Honorable Lord that the number of those who love them and understand their trusteeship may multiply. In doing so, he :[became deserving of what has been narrated from the Ahl al-Bayt [a.s

رحِم الله مَن أحيا أمرَنا.

May Allah have mercy on the person"

.Rijal al-Najashi ۴۶ -۱

".who keeps our affairs alive

By reaching the message to others, he actually influenced a number of people and introduced them to Imam al-Rid'a [a.s] and thus their right path was completed and their perception and understanding were more balanced and equitable concerning the Book (i.e. Qur'an), the Holy Prophet and his family [a.s]. This was after they had been heedless of them or inimical, and opposed to following their path and in fact a .comrade to their enemies

Amongst these personalities that he influenced were: Ishaq ibn Ibrahim al-Had'ini, 'Ali ibn al-Rasan, 'Ali ibn Mahziyar, 'Abd Allah ibn Muhammad al-Had'ini and others. In due course, they began being of service and authored many books. All this was by the grace of Allah that He made him (Al-Husayn ibn Sa'id) the cause in a community's !guidance. Due to Allah was his achievement and upon Allah rests his reward

Finally, Al-Husayn ibn Sa'id, the great traditionist, migrated to Qum where he put up with al-Hasan ibn Aban, and there he died. May Allah have mercy on him the day he was born, the day he passed away and the day He brings him back to life! May Allah !resurrect him with those he loved. Amen, O' Lord of the Worlds

Sayyid Muhammad Baqir al-Muwahhid al-Abtahi al-Isfahani

Introduction

In the Name of Allah; the Beneficent the Merciful

All praise is to Allah for having favored us with a pure faith like the faith in Him of the Prophets, the Messengers and the monotheists - those who truly

know Him. And for having blessed us with a true conviction as have attested the .archangels, the saints and the righteous

And peace be on the Messengers, those who conveyed the message of their Lord while remaining patient over what befell upon them in their mission. These are they on whom are blessings and mercy from their Lord and these are the most rightly .guided - neither shall they fear anymore nor shall they grieve

And peace and blessings be on the best of Allah's creatures, the pure and the chosen ones; Muhammad and his family, the leaders of all creation; and peace and blessings be also on those who follow them in goodness, until the Day of Judgment; those who show patience and fortitude in their love for the Ahl al-Bayt, for which they are tormented, killed, burnt and expelled from their homes but still have not ceased holding on to their (Ahl al-Bayt's) rope. They are those concerning whom Imam :al-Sadiq [a.s](1) commented

نحنُ نصبر وشيعتُنا أصبرُ منّا؛ وذلك أنّا صبرنا على ما نعلمُ، وصَبروا هُم على ما لا يعلمون.

We are patient but our Shi'ah are even more patient than us; and that is because we" bear patience over what we know whilst they bear patience even over what the do (not."(2)

.These are indeed those who are true to the promise that Allah took from them

And perpetual calamitous curses be upon all their enemies; those who seek to cheat Allah but in reality cheat themselves only. Thus, they carry on their backs the

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For maintaining readability, [a.s] which is an acronym for "Alayhum Salaam" is used -۱ throughout the book to denote "May God bless him, her or them". When used for the .Prophet, his Household is included. When used for others, it only refers to that person

.[Al-Qummi, Ali ibn Ibrahim: al-Tafsir ۴۸۹ [۱۹], and Al-Majlisi: Bihar al-Anwar ۷۱/۸۴ [۲۷ -۲

.burden of all creation. Indeed, evil is what they bear

In summary, faith (iman) has levels, degrees and a lofty status; and the true believers who have been tried and tested have specific characteristics that make them stand .out from the rest of mankind like a luminous full-moon

The common man rejects them and deems them to be sick when in fact, they are not sick, but rather, out of awe for Allah, they are apprehensive. They (the true believers) appear confused and confounded. And yet, what confounds them is a mighty matter, of what has been revealed to them of the painful chastisement awaiting the criminals .and everlasting bliss awaiting the righteous

Every time they recite a passage of the Qur'an concerning the hereafter, they are, with regards to the verses of Paradise like one who has seen it and is in it enjoying its pleasures and they are, with regards to the verses concerning the Fire of hell like one .who has seen it and abides in it tormented

These are they whose eyes are wakeful in the dark of the night, fulfilling their obligation to their Creator until they are overcome with drowsiness; then they lie down on the ground, using their palm as a pillow. Their eyes cannot sleep out of fear of the Return, their bodies forsake their beds (to supplicate) and their lips hum with .the remembrance of their Lord

These are they whom Amir al-Mu'minin (the Commander of the Faithful, namely ([Imam 'Ali ibn Abi Talib [a.s

:described with the words

مُره العُيـون مـن البكـاءِ، خمصُ البطـون من الصّـيام، صُـفرُ الألـوانِ من السّـهر؛ على وُجـوههِم غَـبرةُ الخاشِعين، اولئِـك إخـوانى الذّاهِبون، فحقٌ لنا أن نظمأَ إليهم ونعضَّ الأيدى على فراقِهم.

Their eyes are swollen due to weeping; their stomachs are hollow due to fasting;“ their colour is pale because of wakefulness; on their faces are the effects of the fearful. They are my brothers gone by. It is a right for us to long for them and lament ”.their departure

As for the believer, every time he draws closer to his Lord by a degree, Allah surrounds him with a variety of misfortunes and afflictions. He is surrounded from every corner, and obstacles are erected for him from every side. Yet, have misfortunes inflicted anyone but the one who is sincere to Allah and believes in Him? And this continues in different forms and manners so that Allah may reward him .amply

The subject of the severity of afflictions and their types has been discussed in our book entitled 'al…Tamhis (The Testing)' so there is no need to repeat it here. This book has other traditions that will light up the path for the wayfarer and illumine the heart, feeding it from the spring of the Ahl al…Bayt [a.s]. They (the Ahl al…Bayt) are the most knowledgeable of the maladies of the soul and the whisperings of the devil; so they, .naturally, are best suited to remove the illnesses with clear and unpolluted antidotes

May Allah make us of those who hold on

to the rope of their guardianship (Wilayah), and of those whose deeds are accepted, whose sins are forgiven and who are given glad tidings with a refreshing drink from the fountain of al-Kawthar - those who attain the intercession of the Ahl al-Bayt [a.s] on the Day when neither one's wealth nor children will be of any use, except one who comes with a free heart. And the last of our supplication is: All Praise is to Allah, Lord of .the worlds

Chapter ١: The Severity of a Believer's Afflictions

١ – باب شده ابتلاء المؤمن

١ – عن زرارةَ قال: سمِعتُ أبا جَعفرٍ (ع) يقول

فی قَضاءِ اللهِ (جلّ جلاله) کُلُّ خَیرٍ للمُؤمِنِ

:It has been narrated that Zurarah said: I heard Abu Ja'far [a.s] saying .١

(In the decree of Allah [M.G],(١) there is nothing but good for a believer."(٢"

٢ – وعَن الصّادِقِ (ع)

إنّ المُسلِمَ لا یَقضِی اللهُ (جلّ جلاله) قَضاءً إلاّ کانَ خَیراً لهُ، وإنْ مَلَکَ مَشارقَ الأرْضِ وَمَغارِبَها کانَ خَیراً لهُ

ثمّ تلا هذه الآیه: (فَوَقَاهُ اللَّهُ سَیِّئَاتِ مَا مَکَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ)

ثم قال: أمَا وَاللهِ لقَد تَسلّطوا عَلَیهِ وقَتَلوهُ، فأمّا ما وَقاهُ اللهُ، فَوَقاهُ اللهُ أنْ یَعتو فی دِینِه.

:It has been narrated that al-Sadiq [a.s] said .٢

For a Muslim, whatever Allah [M.G] has decreed is good, and if he comes to possess" ".all that is in the East and West, it will still be good for him

Then, he recited this Verse: "So, Allah protected him from the evil of their plot. [Holy "[Quran ٤٠/٤٥

Then he (al-Sadiq) said: "By Allah, they overpowered him (i.e. the

١ - For maintaining readability, [M.G], which is an acronym for the Arabic "`Azza wa Jall" is used throughout the book to denote "The Mighty and Glorious."

٢ - Al-Majlisi: Bihar al-Anwar ٧١/١٥٩ h (hadith).٧۶, and al-Mustadrak ١/١٣٧ h.١.

one intended in the previous Holy Verse) and killed him but what Allah protected him (from was being overcome in his faith."(1)

٣ - وعن الصادق (ع) قال:

لَو يَعلَمُ المؤمِنُ ما لَه فی المَصائِبِ مِنَ الأجرِ لَتَمَنیّ أنْ یُقَرّضَ بالمَقارِیضِ

٣. It has been narrated that al-Sadiq [a.s] said:

"If a believer knew what reward lies for him in suffering tribulations, he would wish he could be cut into pieces with a scissor."(2)

۴ - عن سعد بن طریف قال:

کنتُ عند أبی جعفر (ع) فجاء جمیل الأزرق فدخل علیه، قال: فذکروا بلایا الشیعه وما یصیبهم، فقال أبو جعفر (ع): إنّ أُناسا أتوا علیّ بنَ الحسین (ع) وعبد الله بن عباس فذکروا لهما نحواً مما ذکرتم، قال: فأتیا الحسین بن علی (ع) فذکرا له ذلک، فقال الحسین (ع) واللهِ، البَلاءُ والفَقرُ والقَتلُ أسْرَعُ إلی مَن أحَبّنا مِن رَکضِ البَراذینِ وَمِن السَّیلِ إلی صَمر. قلت: وما الصّمر؟ قال مُنتَهاهُ، ولَولا أنْ تکونوا کَذلکَ لَرأینا أنّکُم لَستُم منّا

۴. It has been narrated that Sa'd ibn Tarif said: I was with Abu Ja'far [a.s] when Jamil al-Azraq came by to visit. They began talking about the afflictions of the Shi'ah and their tribulations; and Abu Ja'far [a.s] said: A group of people came to 'Ali ibn Al-Husayn [a.s] and 'Abd Allah ibn 'Abbas and asked them some questions similar to what you have put forth. So, they came to Al-Husayn ibn 'Ali [a.s] and asked him about the matter. Al-Husayn [a.s] said:

'By Allah (I swear), afflictions, poverty and being killed comes more swiftly to those who

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١- Al-Majlisi: Bihar al-Anwar ٧١/١۶٠ h.٧۶, and al-Mustadrak ١/١٣٧ h.٢.

٢ - Al-Majlisi: Bihar al-Anwar ٧١/١۵٩ h.٧۶. A similar narration has been recorded in Al-Majlisi: Bihar al-Anwar ۶٧/٢١٢ h.١٧, al-Hurr al-`Amili: Wasa`il al-Shi`ah ٢/٩٠٨ h.١٣ [as quoted from al-Kulayni: al-Kafi ٢/٢۵۵ h.١۵], Warram: Tanbih al-Khawatir wa Nuzhat al-

Nawad'ir ٢/٢٠٤, Muhammad ibn Hammam al-Iskafi: Kitab al-Tamhis h.١٣ and al-Tabrisi: .Mishkat al-Anwar fi Ghurar al-Akhbar ٢٩٢

love us than racing horses or a torrential stream (rushing) to its end. And if that were (not the case, we would deem you as not being one of us.'(١)

٥ – وعن الأصبغ بن نباته قال:

كنت عنـد أمير المؤمنين (ع) قاعداً، فجاء رجل فقال: يا أمير المؤمنين والله إنی لأحبک [فی الله]، فقال صدقتَ، إن طينَتَنا مخزونه أخَذَ اللهُ ميثاقَها من صُلب آدمَ. فاتخذْ للفَقرِ جلباباً، فإنی سمعتُ رسولَ الله (ص) يقول: واللهِ يا علیّ، إن الفقرَ لأسرعُ إلی محبّيک من السّيل إلی بطن الوادی

٥. It has been narrated that al-Asbagh ibn Nubatah said: I was seated with the Commander of the Faithful [a.s] when a man came to him and said: "By Allah, I love you (for the sake of Allah)." "You have spoken the truth", 'Ali replied, "our essence is a treasure that Allah took a promise of from the progeny of Adam; therefore, be prepared to clothe yourself with poverty, for I heard the Messenger of Allah [a.s] saying: 'Ali: by Allah (I swear), poverty comes faster to those who love you than a river (flowing to the bottom of a valley."(٢)

٦ – عن الفضيل بن يسار قال:

سمعت أبا عبد الله (ع) يقول إنّ الشياطين أكثرُ علی المؤمن من الزّنابير علی اللّحم

٦. It has been narrated that al-Fud'ayl ibn Yasar said: I heard Abu 'Abd Allah (al-Sadiq) [a.s] saying:

"There are more devils on a believer (trying to misguide him) than flies on a piece of (meat."(٣)

٧ – عن أحدهما (ع) قال:

ما مِن عبدٍ

١- Al-Majlisi: Bihar al-Anwar ٦٧/٢٤٦ h.٨٥ and al-Mustadrak ١/١٤١ h.١.

٢- Al-Majlisi: Bihar al-Anwar ٧٢/٣ h.١.

٣- Al-Majlisi: Bihar al-Anwar ٦٧/٢٤٦ h.٨٦ ٦٧/٢٣٩ h.٥٧ as quoted from Shaykh al-Mufid: al-

.(Ikhtisas ٢۴ (from another series of narrators

مسلم ابتلاه الله (جلّ جلاله) بمكروهٍ وصَبر إلّا كتبَ اللهُ له أجرَ ألفِ شهيدٍ

:It has been narrated that one of the two (al-Baqir or al-Sadiq) [a.s] said .٧

Any Muslim servant, who is tried by Allah [M.G] with a misfortune and bears patience,“ (will receive the reward of one thousand martyrs.”(١)

٨ - وعن أبی الحسن (ع) قال:

ما أحدٌ من شیعتِنا یبتَلیه الله (جلّ جلاله) بِبَلِیّهٍ فیصبر علیها إلّا کان له أجرُ ألفِ شهید

:It has been narrated that Abu al-Hasan [a.s] said .٨

Anyone of our Shi'ah who is afflicted by Allah with a trial and bears it with patience“ (shall have the reward of one thousand martyrs.”(٢)

٩ - عن أبی عبد الله (ع) قال: فیما أوحی الله إلی موسی (ع) أن:

یـا موسـی، مـا خَلقتُ خلقاً أحبّ الیّ من عبـدیَ المؤمن، وإنی انمّا أبتَلیه لما هو خَیر له وأُعطیه لما هو خیر له وأزوی عنه لما هو خیر له، وأنا أعلمُ بما یصلح علیه عبدی؛ فلیصبر علی بلائی ولیرضَ بقضائی ولیشکُر نعمائی، أکتُبه فی الصدّیقین عندی إذا عمل برضائی وأطاع أمری

It has been narrated that Abu 'Abd Allah [a.s] said: Out of what Allah revealed to .٩ :Musa (Prophet Moses) [a.s] is the following

O Musa! I have not created a creation more beloved to Me than My believing servant. For verily I try him with what is good for him, I bestow on him what is good for him and I remove from him what is good for him. For I know better what is more proper .for My servant

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.Al-Majlisi: Bihar al-Anwar ٧١/٩٧ h.٦٥ and al-Mustadrak ١/١٤٠ h.٣٤ -١

Al-Majlisi: Bihar al-Anwar ٧١/٩٧ h.٦٥ and al-Mustadrak ١/١٤٠ h.٣٥. A similar narration -٢ has been quoted in Al-Majlisi: Bihar al-Anwar ٧١/٧٨ h.١٤, al-Hurr al-`Amili: Wasa`il al-Shi`ah ٢/٩٠٢ h.١ [as quoted from al-Kulayni: al-Kafi ٢/٩٢ h.١٧, Al-Majlisi: Bihar al-Anwar

۴۹/۵۱ h.۵۴, Qutb al-Din al-Rawandi: al-Khara`j wa'l-Jara`ih ۱۹۰ h.۱۴ and Kitab al-Tamhis h.۱۲۵.]

Therefore, let him be patient over My trials, be pleased with My decrees and give thanks for My blessings. I shall record him amongst the truthful ones with Me when he acts according to My pleasure and obeys My command.(١)

١٠ – وعن أبى عبد الله (ع) قال: كان لموسى بن عمران أخٌ فى الله، وكان موسى يُكرمه ويحبه ويُعظمه، فأتاه رجلٌ فقال: أنى أحِبّ أن تُكلم لى هذا الجبار، وكان الجبار ملكاً من ملوك بنى إسرائيل، فقال: والله ما أعرِفُه ولا سألته حاجةً قط، قال: وما عليك من هذا! لعل الله (جلّ جلاله) يقضى حاجتى على يدك. فرَقّ له وذهب معه من غير علم موسى، فأتاه ودخل عليه، فلما رآه الجبار أدناه وعظّمه، فسأله حاجةَ الرجل فقضاها له، فلم يلبث ذلك الجبار أن طُعن فمات، فحشد فى جنازته أهل مملكته، وغُلّقت لموته أبواب الأسواق لحضور جنازته. وقضى من القضاء أن الشابّ المؤمِنَ أخا موسى مات يوم مات ذلك الجبار وكان أخو موسى إذا دخل منـزِله أغلق عليه بابه فلا يصلُ إليه أحد، وكان موسى إذا أراده فتح البابَ عنه ودخل عليه، وإنّ موسى نسيه ثلاثاً، فلما كان اليوم الرابع ذكره موسى، فقال: قد تركتُ أخى منذ ثلاثٍ فلم آتِهِ. ففتح عنه الباب ودخل عليه، فإذا الرجل ميتٌ! وإذا دواب الأرض دبّت عليه فتناولت من محاسن وجهه، فلما رآه موسى عند ذلك، قال: يا ربّ! عدوّك حشرت له الناس، ووليّك أمتَّهُ فسلّطت عليه دوابّ الأرض تناولَتْ من محاسن وجهه؟ فقال الله (جلّ جلاله): يا موسى، إن وليّى سأل هذا الجبارَ حاجه فقضاها له، فحشدتُ له أهلَ مملكته للصّلاه عليه لأكافئَه

p: ١٣

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١ - Al-Mustadrak ١/١٣٧ h.٣., Al-Majlisi: Bihar al-Anwar ٧١/١۶٠ h.٧٧, ٧١/١٣٩ h. ٣٠ and ١٣/٣۴٨ h.٣۶ [as quoted from Shaykh al-Tusi: al-Amali١۶٠ h.٧٧, Al-Majlisi: Bihar al-Anwar ٧٢/٣٣١ h.١۴, al-Hurr al-`Amili: Wasa`il al-Shi`ah ٢/٩٠٠ h.٩ on the authority of al-Kulayni: al-Kafi ٢/۶١ h.٧ and al-Mufid: al-Majalis ۶٣ and Kitab al-Tamhis h.١٠٨.

عن المؤمن بقضاء حاجته، ليخرُج من الدنيا وليس له عندى حسنه أَكافئه عليها، وإنّ هذا المؤمن سلَطتُ عليه دواب الأرض لتتناول من محاسن وجهِه لسؤالهِ ذلك الجبّار، وكان لى غير رضىً ليخرُج من الدنيا وما له عندى ذنب.

It has been narrated that Abu 'Abd Allah [a.s] recounted: Prophet Musa [a.s], son of .۱۰ 'Imran, had a brother-in-faith whom he cared for, loved and respected. A man once came to this friend of Musa [a.s] and asked him to intercede on his behalf with a tyrant who happened to be a king of the Israelites. 'By Allah, I do not know him and have never asked him for a favor,' friend of Musa replied. 'What have you to lose,' the man persisted, 'Perhaps; Allah will fulfill my need through you.' So, he went off with the man without Musa's knowledge and approached the tyrannical king. When the tyrant saw him, he drew him close and showed him utmost respect. The latter asked the king for the man's favor and it was granted. Shortly thereafter, the king died. The people of his kingdom gathered in large numbers for his funeral and the marketplaces were .shut

It so happened that on the very same day, Musa's brother-in-faith passed away, too. He had a tendency to keep his house door shut and whenever Musa wanted to pay him a visit; he would simply let himself in. Now it came to pass that Musa forgot the man for three days. On the fourth day, he said

to himself, 'I have neglected my brother for three days. I must visit him.' When he opened the door to let himself in, Musa found his friend dead and the creatures of the .earth were feeding on his face

O Lord,' Musa called out, 'Your enemy died and You brought forth a multitude for his ' '?funeral, but when You caused Your friend to die, You let the creatures eat him up

O Musa,' the Lord [M.G] replied, 'My friend begged this tyrant for a favor and he' granted it; so, I gathered the people of his kingdom for his funeral (to honor him) as a reward for his having granted a believer's request and that he may go forth from the world whilst I owe him no reward. And as for this believer, I allowed the creatures of the earth to feed on him because of his having asked a tyrant for a favor; and it was (not pleasing to Me that he should leave this world without any sin.' (١)

١١ - وعن أبى جعفر (ع) قال

إنّ الله تبارك وتعالى اذا كان من أمره أن يُكرم عبـداً وله عنده ذنبٌ ابتلاه بالسـقم، فإن لم يفعل ابتلاه بالحاجه، فإن هو لم يفعل شدِّد عليه عند الموت، وإذا كان من أمره أن يُهين عبداً وله عنده حسـنهٌ أصحّ بدنَه، فإن هو لم يفعل وسّع فى معيشتِه، فإن هو لم يفعل هوِّن عليه الموتَ.

:It has been narrated that Abu Ja'far (al-Baqir) [a.s] said .١١

When Allah decides to honor a servant but the“

Al-Majlisi: Bihar al-Anwar ١٣/٣٥٠ h.٤٠ and ٤٧/٣٠۶ h.٥٥ [as quoted from al-Rawandi: - ١ [.Qasas al-Anbiya` ١١ h.۶۶

servant has committed sins, He afflicts him with an ailment. If not that, He puts him in need; and if not that, He intensifies the severity of his death (in order that his sins may be forgiven). And when He decides to disgrace a person who has done some good, He bestows him with well-being. If not that, He amplifies his livelihood; and if not that, He (makes his death easy."(١)

١٢ - وعن أبی جعفر (ع) قال: قال الله تبارک وتعالی

وعزّتی، لا- أُخرج لی عبداً من الدنیا أُرید رحمتَه إلاّ- استوفیتُ کلّ سیئةٍ هی له، إما بالضّیق فی رزقه أو ببلاءٍ فی جسده وأما خَوف أُدخلُه علیه، فإن بقیَ علیه شیٌ شدّدتُ علیه الموتَ.

:It has been narrated that Abu Ja'far (al-Baqir) [a.s] said: Allah [M.G] has said .١٢

By My Honor! I do not take a servant of Mine from the world, if I intend mercy for him, until all his sins are removed—either by a straitening in his livelihood, by an affliction in his body or a fear that I cause him to experience. And if anything remains on him .thereafter, I make his dying difficult

وقال (ع): وقال الله

وعزّتی، لا أُخرج لی عبداً من الدنیا وأُریدُ عذابَه إلاّ استوفیتُه کلّ حسنه له؛ إمّا بالسّعةِ فی رزقه أو بالصّحهِ فی جسده وإما بأمنٍ أُدخله علیه، فإن بقی علیه شیٌ هوّنتُ علیه الموتَ.

:Abu Ja'far [a.s] also said: Allah has also said

By My Honor! If I intend to chastise a servant of Mine, I do not take him from the world until

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The first statement of the narration has been mentioned in al-Mustadrak; ٢/١١٣ h.٧. -١ .It is also recorded in Al-Kulayni: al-Kafi ٢/۴۴۴ h.١ and Kitab al-Tamhis h.٣۵

I compensate him fully for his good deeds—either by increasing his livelihood, by health in his body or by a sense of security that I cause him to experience. And if (anything remains for him thereafter, I make his dying easy.(١)

١٣ – وعن أبى جعفر (ع) قال: مرّ نبيٌّ من أنبياء بنى إسرائيلَ بِرجلٍ بعضُه تحتَ حائطٍ وبعضُه خارجٌ منه، فما كان خارجاً منه قد نقبته الطّيرُ ومزّقَتهُ الكلابُ. ثمّ مضى ووقعت له مدينةٌ فدخلها، فإذا هو بعظيم من عُظمائها ميّت على سرير مسجّى بالديباج حوله المجامرُ، فقال: يا ربِّ! إنّك حكَمٌ عَدلٌ لا تجورُ؛ ذاك عبدُك لم يُشركْ بكَ طرفةَ عينٍ أمَتّهُ بتلك المِيتهِ، وهذا عبدُك لم يؤمِن بكَ طرفةَ عينٍ أمتَّهُ بهذهِ الميتهِ! فقالَ الله (جلّ جلاله):

عبدى، أنا كما قلتَ حكَمٌ عدلٌ لا أجورُ، ذاك عبدى كانت له عندى سيئةٌ وذنب فأمَتُّهُ بتلك الميتهِ لكى يلقانى ولم يبقَ عليه شئٌ، وهذا عبدى كانت له عندى حسَنةٌ فأمتُّهُ بهذه الميته لكى يلقانى وليس له عندى شئٌ

:It has been narrated that Abu Ja'far [a.s] said .١٣

A Prophet from the children of Israel once passed by a dead man half of whose body was buried under a wall and the other half was eaten by scavenger birds and wild dogs. Then he came to a city where one of its notables had died and had been placed on a bed adorned with velvet and surrounded by groups of people. So, he called to ,Allah [M.G] saying

.O Lord, You are most surely a Just Judge and You do no injustice'

.Al-Kulayni: al-Kafi ٢/٤٤٤ h.٣ -١

That servant had never associated a partner to You even for a moment; yet You caused him to die such a (despicable) death. And this servant of Yours had never believed in You for even a moment; yet You have given him such an (honorable) death.' Allah [M.G] replied, 'My servant: I am indeed as You have said—a Just Judge who does no injustice. That (believing) servant had a sin left with Me; so, I caused him to die such a death that he may meet Me with nothing left on him (for punishment). And this (disbelieving) servant of mine had a good deed leftover with Me; so, I caused him to die thus that he may meet Me with nothing left for him with Me (as reward).'(١)

١۴ – عن ابن أبی عمیر عن بعض أصحابه رفعه قال:

بینما موسی یمشی علی ساحل البحر إذ جاء صیادٌ فخَرّ للشمسِ ساجداً، وتکلّمَ بالشِّرکِ ثمّ ألقی شبکتَه فأخرجَها مملوءةً، فأعادها فأخرجها مملوءةً ثم أعادها فأخرج مثل ذلک حتیّ اکتفی، ثم مضی. ثمّ جاء آخرُ فتوضّأ ثم قامَ وصلّی وحمد اللهَ وأثنی علیه ثمّ ألقی شبکتَه فلم تخرج شیئاً، ثم أعاد فلم تخرِج شیئا، ثم أعاد فخرجت سمکةٌ صغیرةٌ، فحمِد الله وأثنی علیه وانصرف. فقال موسی: یا ربّ، عبدُک جاء فکفَر بک وصَلّی للشمسِ وتکلّم بالشِّرک، ثم ألقی شبکتَه فأخرجها مملوءةً ثم أعادها فأخرجها مملوءه ثمّ أعادها فأخرجها مثل ذلک حتی اکتفی وانصرف، وجاء عبدُک المؤمنُ فتوضّأ وأسبَغَ الوضوءَ ثم صلّی وحمِدَ ودعا وأثنی، ثم ألقی شبکتَه فلم یخرج شیئاً، ثم أعاد فلم

p: ١٨

١- Al-Kulayni: al-Kafi ٢/٢۴۶ h.١١.

يخرج شيئاً ثم أعاد فأخرج سمكةً صغيره فحمدك وانصرف؟ فأوحى الله إليه: يا موسى، أنظُر عن يمينِك، فنظَر موسى فكشف له عمّا أعدّهُ الله لعبدِه المؤمن فنظر، ثم قيل له: يا موسى انظر عن يسارِك، فكُشف له عمّا أعدّه الله لعبدِه الكافرِ فنظر، ثم قال اللهُ تعالى: يا موسى، ما نَفعَ هذا ما أعطيته ولا ضرّ هذا ما منعتُه. فقال موسى: يا ربّ، حقِّ لمن عرفكَ أن يرضى بما صَنعتَ.

۱۴. It has been narrated from Ibn Abu 'Umayr through some of his companions that he said:(۱)

Prophet Musa [a.s] was once walking along the sea shore when a fisherman came by and prostrated himself before the Sun, uttering words of polytheism. Then he threw his fishing net in (to the sea) and drew it out filled (with fish). Then he threw it in again and once again it came out full. Once more he repeated this and once again it came out full until he was satisfied then he departed.

Then another man came along, performed the ablution and stood in prayer, praising and glorifying Allah. Then he flung his net in but drew it back empty. So he repeated it and again he met with no success. Once again, he threw his net in and this time he caught a small fish. So, he praised and thanked Allah and went off.

Seeing this, Musa [a.s] called out, 'O Lord! When Your servant came along and denied You, praying to the Sun and uttering blasphemy, his net was filled in with fish repeatedly

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۱- According to Al-Kulayni: al-Kafi, this narration is related to Imam al-Baqir [a.s].

until he was satisfied and left. And when Your believing servant came along, performed the ablution, prayed, glorified, praised and supplicated to You and then '?threw his net in, he received nothing but a small fish

So, Allah [M.G] revealed to him, 'O Musa! Look to your right.' Musa looked and it was revealed to him what Allah [M.G] had set aside (in reward) for the believing servant. Then it was said to him, 'O Musa, now look to your left.' And he saw what (punishment) .was awaiting the disbelieving servant

Then Allah [M.G] spoke, 'O Musa, (in reality) the one whom I gave did not benefit '.anything and nor did the one I denied lose anything

O Lord!' responded Musa [a.s], '(Indeed) it is the duty of all that know You to be' (content with whatever You do (for them).'(١

١٥ - عن اسحاق بن عمار قال: سمعت أبا عبد الله (ع) يقول

رأسُ طاعه الله (جلّ جلاله) الرضا بما صنعَ الله إلى العبد فيما أحبَّ وفيما كرِهَ، ولم يصنع الله بعبد شيئاً إلاّ وهو خير

:It has been narrated that Ishaq ibn 'Ammar said: I heard Abu 'Abd Allah [a.s] saying .١٥

The root of obedience to Allah is to be content with whatever Allah does to a person regardless of what he likes or dislikes. And whatever Allah does for a servant is (always good.(٢

١٦ - عن يونس بن رباط قال: سمعت أبا عبد الله (ع) يقول

إنّ أهلَ الحقّ منذ ما كانوا فى شدّه، أما إنّ ذلك إلى مدّه قريبه

[Al-Majlisi: Bihar al-Anwar ١٣/٣٤٩ h.٤٠ [as quoted from A`lam al-Din ٢٦٧ -١

Al-Majlisi: Bihar al-Anwar ٧١/١٣٩ h.٢٨ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١٢/٩٠١ -٢ [.h.١ [as quoted from al-Tusi: al-Amali ٢٠٠ h.٣٧

وعافيه طويله

16. Yunus ibn Ribat reported: I heard Abu 'Abd Allah [a.s] saying:

Verily, the people of truth have always had to endure difficulties. However, that is for a short period and everlasting well-being.(1)

۱۷ – عن سماعه قال: سمعته يقول

إنّ الله (جلّ جلاله) جعلَ وليّه غَرضاً لعدُوّه فی الدنیا

17. It has been narrated that Suma'ah said: I heard him (al-Sadiq [a.s]) saying:

Allah has allowed His friends to be the target of His enemies in this world.(2)

۱۸ – عن المفضـل بن عمر، قـال: قال رجل لأبی عبـد الله الصادق (ع) وأنا عنـده، إنّ مَن قِبلنا يقولون: إنّ الله إذا أحب عبـداً نوّه منوهٌ من السـماء: إن الله يحب فلاناً فأحبوه، فيُلقى اللهُ المحبه (له) فی قلوب العباد، وإذا أبغضَه نوّه منوه من السـماء: إن الله يبغض فلاناً فأبغضوه، فيُلقى الله له البغضاءَ فی قلوب العباد. قال: وكان (ع) متّكئاً فاستوى جالساً ثم نفَض كمّه ثم قال:

ليسَ هكذا! ولكنْ إذا أحبَّ الله (جلّ جلاله) عبداً أغرى به الناسَ ليقولوا ما ليس فيه؛ ليؤجِرَه ويؤثمَهم، وإذا أبغض عبداً ألقى الله (جلّ جلاله) له المحبّه فی قلوب العبادِ ليقولوا ما ليس فيه ليؤثمَهم وإيّاه

18. Al-Mufad'd'al ibn 'Umar narrates: I was with Abu 'Abd Allah al-Sadiq [a.s] when a man came to him and said: “Some people say that when Allah loves a person, a caller from the heavens will declare that Allah loves that person and thus everyone must love him. But when He hates a person, a caller from the heavens will too declare that Allah hates that person and

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1- Al-Majlisi: Bihar al-Anwar 67/213 h.18 and al-Hurr al-`Amili: Wasa`il al-Shi`ah 2/906 h.3 [as quoted from al-Kulayni: al-Kafi 2/255 h.16. and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir 2/204]

2- Al-Majlisi: Bihar al-Anwar 68/221 h.10 [as quoted from al-Kulayni: al-Kafi 2/250 h.5].

".thus everyone must hate him

:He [a.s] was reclining. He sat upright and said

It is not so. Rather, when Allah loves a person, He incites the people against him that" they may say against him what is not true and he may thereby be rewarded whilst they may be punished for that. And when He despises a person, Allah pours love for him in the hearts of people so they may praise him for what he does not possess and ".thereby both they and he may be punished

ثم قـال: مَن كـان أحبّ إلى الله تعالى من يحيى بنِ زكريّا؟ ثمّ أغرى جميعَ مَن رأيتَ حتى صـنعوا به ما صـنعوا. ومَن كان أحبّ إلى الله (جلّ جلاله) مِن الحُسين بن عليٍّ (ع)؟ أغرى به حتى قتلوه! ومَن كان أبغضَ إلى الله من أبى فُلان وفلان؟ ليس كما قالوا

Then he said: "Who was more loved by Allah than Yahya ibn Zakariya (Prophet Jonah son of Prophet Zachariah)? Yet, all those who were around him were against him until they did with him what they did (i.e. they killed him). And who (also) was more loved by Allah than Al-Husayn ibn 'Ali [a.s]? People turned against him until they killed him! And who was more despised by Allah than Abu ... and ...? It is not (true) what they have said."(1)۲۹

۱۹ – عن زيد الشحام قال: قال الصادق (ع)

إنّ الله (جلّ جلاله) إذا أحبّ عبداً أغرى به الناسَ

:It has been narrated that Zayd al-Shahham said: al-Sadiq [a.s] said .۱۹

,When Allah loves a person

.In Mishkat al-Anwar ۲۸۶, the narration is recorded in different series of narrations -۱

He turns people against him.١٢

٢٠ – عن أبی حمزه قال: سمعت أبا جعفر (ع) يقول

إنّ اللّه (جلّ جلاله) أخـذَ ميثاقَ المؤمن علی بلايا أربعٍ الأولی أيسـرُها عليه: مؤمن مثله يحسدُه، والثانيه: منافق يقفو أثرَه، والثالثه: شيطان يعرِض له يفتنه ويُضلّه، والرابعه: كافر بالذی آمنَ به يری جهادَه جهاداً. فما بقاء المؤمن بعدَ هذا؟

:It has been narrated that Abu Hamzah said: I heard Abu Ja'far [a.s] saying .٢٠

Verily, Allah took a covenant from the believer that he would bother with four types of afflictions. The first and the easiest of these is a fellow believer who envies him; the second is a hypocrite who follows his tracks; the third is a devil who tries to tempt and mislead him; and the fourth is an infidel from whom he felt safe but who strives to (fight him. What remains of a believer after (all) this?"(١)

٢١ – عن حمران عن أبی جعفر (ع)

إنَّ العبـدَ المؤمنَ ليكرم علی الله (جـلّ جلالـه) حتی لو سألَه الجنّةَ وما فيها أعطاها إياهُ ولم يُنقِص ذلك من مُلكه شـيئاً، ولَو سأله موضِع قـدمِه من الـدّنيا حرَمهُ، وإنّ العبـدَ الكافرَ ليَهونُ علی الله (جلّ جلاله) لو سألَه الـدّنيا وما فيها أعطاها إيّاه ولم يُنقِص ذلك من ملكه شـيئاً، ولو سألَه موضعَ قـدمِه من الجنّهِ حرمَه. وإنّ الله (جلّ جلاله) ليتعاهـدُ عبدَه المؤمنَ بالبلاءِ كما يتعاهَدُ الرَّجُلُ أهلَه بالهديّه ويحميه كما يحمی الطّبيبُ المريضَ.

:Ḥamran narrated that Abu Ja'far [a.s] said .٢١

A believer is so honorable before Allah that if he were to ask Him for Paradise and all

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Al-Mustadrak ٢/٨٨, Al-Majlisi: Bihar al-Anwar ٦٨/٢١٦ h.٦ and al-Hurr al-`Amili: Wasa`il -١ [.al-Shi`ah ٨/٥٢٦ h.٢ [as quoted from al-Kulayni: al-Kafi ٢/٢٤٩ h.٢

it contains, He would give it to him -and this would not decrease anything in His Kingdom- but if he were to ask Him of this world, even the space that his feet occupy, He may deny him. And a disbeliever is so contemptuous before Allah that if he were to ask Him for the world and all it contains, He would give it to him -and this would make no difference in His Kingdom- but if he were to ask Him of Paradise, even the space that his feet occupy, He would deny him.

Indeed, Allah presents a believer with afflictions just like a man presents his family with gifts and He protects him (from what is harmful for him) like a doctor protects the sick."(1)

۲۲ – عن أبی حمزه قال: قال أبوجعفر (ع)

إنّ لِله (جلّ جلاله) ضنائنَ مِن خلقِه یضنّ بهم عن البلاء؛ یحییهم فی عافیه ویرزقُهم فی عافیه ویُمیتهم فی عافیه ویبعثُهم فی عافیه ویُدخلهم الجنّهَ فی عافیه.

۲۲. It has been reported by Abu Hamzah that Abu Ja'far [a.s] said:

Allah has some chosen ones amongst His creatures whom He spares from afflictions. He keeps them alive in well-being, sustains them in well-being, causes them to die in a state of well-being, shall resurrect them in well-being and admit them into Paradise in well-being.(2)

۲۳ – عن محمد بن عجلان قال: سمعت أبا عبد الله (ع) یقول:

إنّ لِله (جلّ جلاله) مِن خلقِه عباداً ما مِن بلیّهٍ تن_زلُ من السماء أو تقتیرٍ فی الرّزق الاّ ساقه إلیهِم، ولا عافیهٍ

1- Al-Majlisi: Bihar al-Anwar ۶۷/۲۲۱ h.۲۸ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۹ h.۱۸ [as quoted from al-Kulayni: al-Kafi ۲/۲۵۸ h.۲۸.] The last statement of the narration has been recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۸ h.۹ [as quoted from al-Kulayni: al-Kafi ۲/۲۵۵ h.۱۷, Ibn Shu'bah al-°arrani: Tuhaf al-`Uqul ۳۰۰ and Kitab al-Tamhis h.۵.]

2- Al-Kulayni: al-Kafi ۲/۴۶۲ h.۱.

أو سَعه فی الرزق إلاّ صَرفه عنهم، ولَو أنّ نورَ أحدِهم قُسّم بین أهلِ الأرض جمیعاً لاکتفَوا به.

It has been narrated that Muhammad ibn 'Ajlan said: I heard Abu 'Abd Allah [a.s] .۲۳ :saying

Indeed, Allah has amongst His creatures some (special) servants; whenever an affliction descends from the heavens or a deficiency in sustenance, He drives it towards them. And whenever (there is) well-being or ample sustenance, He diverts it from them. (And) if the light (nur) of one of them were to be divided between all the (inhabitants of the earth, it would suffice them.(۱

۲۴ - عن یزید بن خلیفه عن أبی عبد الله (ع) قال:

ما قضی الله تبارک وتعالی لمؤمن من قضاءً الاّ جعل له الخیرهَ فیما قضی.

:It has been narrated that Yazid ibn Khalifah said that Abu 'Abd Allah [a.s] said .۲۴

Allah never decrees anything for a believer but that He makes His decree the best for (him.(۲

۲۵ - عن أبی عبد الله (ع) قال:

إنّ الله یذود المؤمنَ عمّا یکره ممّا یشتهی کما یذود الرجُل البعیرَ عن إبله لیس منها.

:It has been narrated that Abu 'Abd Allah [a.s] said .۲۵

Allah keeps a believer away from what He dislikes even if he (the believer) longs for it, (just as a man keeps a camel away from a flock it does not belong to.(۳

۲۶ - وعنه (ع) قال:

إن الربَّ لیتعاهدُ المؤمنَ؛ فما یمُرّ به أربعون صباحاً إلاّ تعاهده إمّا بمرضٍ فی جسده وإما بمصیبه فی أهله وماله أو بمصیبه من مصائب الدّنیا لیؤجِرَه الله علیه.

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١- Al-Mustadrak ١/١٤١ h.٢ and Kitab al-Tamhis h.٢٧.

٢- Al-Majlisi: Bihar al-Anwar ٧١/١٥٨ h.٧٥ as quoted from al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar ٣٣ and ٧١/١٥٢ h.٥٨ as quoted from Kitab al-Tamhis h.١٢٣.

٣- Al-Majlisi: Bihar al-Anwar ٦٧/٢٤٣ h.٨٠ as quoted from Kitab al-Tamhis h.١١٠.

:It has been also narrated that Abu 'Abd Allah [a.s] said

Verily the Lord maintains a believer; no forty days pass but that He presents him either with an ailment in his body, or with an affliction in his family and wealth, or any (other affliction of the world, that He may thereby reward him for that.(۱

۲۷ – عن ابن حمران قال: سمعته يقول:

ما مِن مؤمنٍ يمرُّ به أربعون ليلةً إلاّ وقد يُذكر بشيءٍ يؤجر عليه، أدناه هَمٌّ لا يدرى من أين هو.

:It has been narrated that Ibn Hamran said: I heard him (i.e. al-Sadiq [a.s]) say .۲۷

No forty nights pass for a believer without something befalling him for which he is (rewarded - the least of which is an anxiety whose cause he does not understand.(۲

۲۸ – وعن أبی عبد الله (ع)

لا يصير على المؤمن أربعون صباحاً إلاّ تعاهده الربُّ تبارک وتعالى بوجَع فی جسده أو ذَهاب ماله أو مصيبه يؤجره الله عليها.

:It has been also narrated that Abu 'Abd Allah [a.s] said .۲۸

No forty days pass for a believer without the Glorious and most High Lord presenting him with pain in his body or loss of wealth, or an affliction for which Allah rewards (him.(۳

۲۹ – وعنه (ع) قال

مـا فَلتَ المؤمنُ من واحـدٍ من ثلاث، أو جمِعتْ عليه الثلاثهُ: أن يكون معه مَن يغلق عليه بابَه فی داره، أو جارٍ يؤذيه أو مَن فی طريقه إلى حوائجه يؤذيه، ولوأنّ مؤمناً على قلّه جبلٍ لبعث الله شيطاناً يؤذيه، ويجعل الله له من إيمانه أنساً.

It has been .۲۹

Al-Majlisi: Bihar al-Anwar ۶۷/۲۳۶ as quoted from Jami` al-Akhbar ۱۳۳ and al-Tabrisi: -۱ .Mishkat al-Anwar fi Ghurar al-Akhbar ۲۹۳

Al-Majlisi: Bihar al-Anwar ۶۷/۲۳۷ as quoted from Jami` al-Akhbar ۱۳۳ and al-Tabrisi: -۲

.Mishkat al-Anwar fi Ghurar al-Akhbar ۲۹۳ and Kitab al-Tamhis h.۱۶

.A similar narration is recorded in Kitab al-Tamhis h.۱۱ -۳

:also narrated that Abu 'Abd Allah [a.s] said

A believer never escapes one of three (problems) if not all three! Either a family member who shuts him out, or a neighbor who troubles him, or a person he meets on his way to work (who troubles him). Even if a believer were (to isolate himself) on a mountain top, Allah would send a devil to bother him. And Allah provides for him (the ".believer) comfort from his faith

۳۰ - عن محمد بن مسلم قال: سمعت أبا عبد الله (ع) يقول

المؤمنُ لا يمضى عليه أربعون ليلةً إلاّ عُرض له أمرٌ يحزِنه، ويُذكّره به.

It has been narrated that Muhammad ibn Muslim said: I heard Abu 'Abd Allah [a.s] .۳۰ :saying

No forty nights pass for a believer except a matter befalls him that grieves him and (reminds him (of Allah).(۱)

۳۱ - عن أبى الصباح قال: كنت عند أبى عبد الله (ع)، فشكى اليه رجل، فقال: عقنى ولدى وأخوتى وجفانى إخوانى، فقال أبو عبد الله (ع):

إنّ للحقِّ دولهً، وللباطلِ دوله، وكلٌّ واحد منهما ذليلٌ فى دوله صاحبه. وإنّ أدنى ما يُصيب المؤمنَ فى دوله الباطلِ أن يعقّه وِلدُه وإخوتُه ويجفوه إخوانُه. وما من مؤمن يُصيب رفاهيةً فى دوله الباطل إلاّ ابتُلىَ فى بدنه أو ماله أو أهله، حتىّ يخلّصه الله تعالى من السّعهِ التى كان أصابها فى دوله الباطل، ليؤخِّرَ به حظّه فى دوله الحق، فاصبروا وأبشِروا.

It has been narrated that Abu al-Sabah reported: I was with Abu 'Abd Allah [a.s] .۳۱ when a man complained to him saying, 'My son and my brothers

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Al-Majlisi: Bihar al-Anwar ۶۷/۲۱۱ h.۱۴ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۷ - ۱ h.۷ [as quoted from Al-Kulayni: al-Kafi ۲/۲۵۴ h.۱۱.] In Bihar al-Anwar ۶۷/۲۴۲ h.۷۴, it is quoted from Kitab al-Tamhis h.۵۴ and Warram: Tanbih al-Khawatir wa Nuzhat al-.Nawad'ir ۲/۲۰۴

have cut themselves off from me and my (fellow Muslim) brothers have (also) '.alienated themselves from me

Truth (haqq) has a dynasty,' replied Abu 'Abd Allah [a.s], 'and so does falsehood (batil).' And in each one of them, the other is disgraced. During the rule of falsehood, the least affliction that befalls a believer is that his sons and brothers break ties with him and his (fellow Muslim) brothers abandon him. And if a believer experiences a life of ease and comfort in the dynasty of falsehood, he will be afflicted in his physical body, wealth or family until Allah purifies him of the luxury that he had acquired in order that his share may thereby be reserved in the dynasty of truth. Therefore be patient and (rejoice."(١)

٣٢ - عن على بن الحسين وأبى جعفر (ع) قالا

إنّ المؤمنَ ليُقال لروحِه - وهو يُغسّلُ -: أيسُرُّكِ أن تردّى إلى الجسدِ الذى كنتِ فيه؟ فتقول: ما أصنعُ بالبلاء والخسران والغم؟

:It has been narrated that 'Ali ibn Al-Husayn and Abu Ja'far [a.s] said .٣٢

The soul of a (dead) believer is asked - when it is being washed (for funeral), 'Would it please you to be returned to the body that you resided in?' It would reply, 'What am I (to do with (more) afflictions, loss and grief?'(٢)

٣٣ - وعن أبى جعفر (ع) قال: قال رسول الله (ص): يقول الله (جلّ جلاله

يا دُنيا، مُرّى على عبدى المؤمنِ بأنواع البلايا وما هو فيه من أمرِ دنياه وضيّقى عليه فى معيشته ولا تحلولى له فيسكن

١- A similar narration is recorded in Al-Kulayni: al-Kafi ٢/٤٤٧ h.١٢.

٢- Al-Majlisi: Bihar al-Anwar ٦/٢٤٣ h.٦٧ as quoted from Kitab al-Shaqa` wa'l-Jala `.

إليک.

It has been narrated that Abu Ja'far [a.s] said that the Messenger of Allah [a.s] said: .۳۳
:Allah [M.G] says

O World! Visit My believing servant with all kinds of afflictions in what he is preoccupied with in his worldly affairs and strain his means of livelihood and do not be (lax with him lest he seeks refuge in you.(۱

۳۴ – عن الصباح بن سيابه قال: قلت لأبی عبد الله (ع): ما أصاب المؤمن من بلاء فبذنب؟ قال

لا، ولكنْ ليَسمعَ أنينَه وشكواه ودعاءَه الذی يُكتب له بالحسنات وتحُطّ عنه السيئاتُ وتدَّخرُ له يوم القيامه.

Al-Sabbah ibn Siyabah narrated: I asked Abu 'Abd Allah [a.s], 'The affliction that .۳۴ '?befalls a believer is it because of a sin

No,' he replied, 'It is so that He (Allah) may hear his wails and complains and' supplications for which good deeds are recorded for him and misdeeds are wiped out (from him, and a treasure is amassed for him for the Day of Resurrection.'(۲

۳۵ – وعن أبی عبد الله (ع) أنه قال

إنّ الله (جلّ جلاله) لَيعتذرُ إلى عبده المحوج الّذی كان فی الدنيا كما يعتذر الأخُ إلى أخيه، فيقول: لا وعزّتی وجلالی ما أفقرتُک لهوانٍ كان بک علیّ، فارفع هذا الغطاءَ فانظر ما عوّضتُک من الدنيا. فيُكشفُ له فيَنظرُ ما عوّضه الله (جلّ جلاله) من الدنيا، فيقول: ما ضرّنی يا ربُّ مع ما عوّضتَنی.

:It has been narrated that Abu 'Abd Allah [a.s] said .۳۵

Allah [M.G] speaks apologetically to his destitute (believing) servant in this world - like a brother explaining himself to a brother

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Al-Mustadrak ۱/۱۴۱ h.۳ and Al-Majlisi: Bihar al-Anwar ۷۲/۵۲ h.۷۳ as quoted from Kitab -۱ .al-Tamhis ۲۲ h.۸۱

.[Al-Mustadrak ۱/۸۰ h.۳۹, ۱/۲۶۵ h.۳ [۱۹ -۲

saying, 'Nay, I swear by My Might and My Glory, I did not impoverish you to disgrace - you. Raise this veil and look at what I have given you in compensation for this world.' So, when the veil is removed for him and he sees what Allah has substituted for him in exchange for this world, he will exclaim, 'I have not been harmed, O Lord, seeing what (You have given me in exchange.'(١)

۳۶ - وعن أبی عبد الله (ع) أنه قال

نِعمَ الجُرعهُ الغیظ لمَن صَبرَ عَلیها، فإنّ عظیمَ الأجر لمَعَ عظیمِ البلاءِ، وما أحبَّ اللهُ قوماً إلاّ ابتَلاهم.

:It has been narrated that Abu 'Abd Allah [a.s] said .۳۶

The best of 'gulps' is anger that is swallowed despite being unbearable; for the greatest reward comes with the greatest affliction. Allah never loved a people but (that He tried them (with afflictions).(٢)

۳۷ - وعن أبی عبد الله (ع) قال: قال النبی (ص): قال الله (جلّ جلاله)

إنّ مِن عبادی المؤمنین لَعباداً لا یصلُح لهم أمرُ دینِهم إلاّ بالغِنی والسّعهِ والصّحه فی البدن؛ فَأبلوهُم بالغنی والسّعه والصّحّه فی البدن فیصلُح لهم أمرُ دینهم.

:Abu 'Abd Allah [a.s] narrated that the Prophet [a.s] said: Allah [M.G] has said .۳۷

Amongst My believing servants there are those whose religious affairs are not set right except by wealth, affluence and health; so, I give them these as their lot that the .affairs of their religion may be set right

وقال: إنّ من العباد لَعباداً لا یصلُح لهم أمرُ دینهم الاّ بالفاقهِ والمَسکنهِ والسقم فی أبدانهم، فَأبلوهم

p: ۳۰

۱- Al-Majlisi: Bihar al-Anwar ۷۲/۵۲ h.۲۰ [as quoted from Al-Kulayni: al-Kafi ۲/۲۶۴ h.۱۸ .[

۲- Al-Mustadrak ۱/۱۴۰ h.۳۶, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۸ h.۱۰ and ۸/۵۲۳ h.۱, Al-Majlisi: Bihar al-Anwar ۷۱/۴۰۸ h.۲۱ [as quoted from Al-Kulayni: al-Kafi ۲/۱۰۹ h.۲.] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۱۸۹ and Kitab al-Tamhis h.۶.

بالفَقر والفاقه والمسكنهِ والسقم فى أبدانهم فيصلح لهم عليه أمرُ دينِهم.

And amongst the servants there are those whose religious affairs are not set right except by hunger, poverty and disease; so, I afflict them with hunger, poverty and disease so that the affairs of their religion may be set right for them.(۱)

۳۸ – وعن أبى عبد الله (ع) قال

أخذَ الله ميثاقَ المؤمن عِلى ألاّ يُصَدّقَ فى مقالته ولا يُنتَصَفَ من عَدوّه.

۳۸. It has been narrated that Abu 'Abd Allah [a.s] said:

Allah has taken a pledge from the believer that his words will be belied and that he would not be able to avenge himself against his enemy.(۲)

۳۹ – وعن أبى جعفر (ع) قال

إنّ الله (جلّ جلاله) إذا أحَبَّ عبداً غَتَّه بالبلاء غتّاً وثَجّهُ بالبلاء ثَجّاً، فإذا دعاه قال: لَبّيکَ عبدى، لبّيك عبدى، لئِن عجّلتُ لک ما سألتَ إنى على ذلک لقادرٌ، ولئِن ذخَرتُ لک فما أدّخَرتُ لک خيرٌ لک.

۳۹. It has been narrated that Abu Ja'far [a.s] said:

When Allah loves a person, He chokes him with afflictions until he is immersed in them completely and trials flow towards him copiously. Then when he calls out to Him, He (Allah) replies, 'I am here My servant, here I am! If I wished to hasten towards you what you are asking for, then indeed I am able to do it; but what I have amassed for you (for the hereafter) is better for you.'(۳)

۴۰ – عن أبى حمزه قال أبو عبد الله (ع)

يا ثابتُ، إنّ الله إذا أحّبّ عبداً

۱- The first statement of the narration has been recorded in Al-Majlisi: Bihar al-Anwar ۷۲/۳۲۷ h.۱۲ as quoted from Al-Kulayni: al-Kafi ۲/۶۰ h.۴.

۲- Al-Majlisi: Bihar al-Anwar ۶۸/۲۱۵ h.۵ as quoted from Al-Kulayni: al-Kafi ۲/۲۴۹ h.۱.

۳- Al-Mustadrak ۱/۳۵۶ h.۴. The first statements of the narration have been recorded in ۱۴۱ of the same book. It has been also recorded in al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۸ h.۱۵, Al-Majlisi: Bihar al-Anwar ۶۷/۲۰۸ h.۱۰ as quoted from Al-Kulayni: al-Kafi ۲/۲۵۳ h.۷ and Kitab al-Tamhis h.۲۵.

غثّه بالبلاء غثّاً وثَجّه به ثَجّاً، وأنا وإيّاكم لنُصبح به ونمسى.

:It has been narrated that Abu Hamzah said that Abu 'Abd Allah [a.s] said .۴۰

O Thabit! When Allah loves a person, He pours afflictions on him and rains them heavily on him. And (all the while) we pass our days and nights with him (unaware of (his suffering).(۱)

۴۱ – وعن أبى عبد الله (ع) قال

إنّ الحواريّين شكَوا إلى عيسى ما يلقَونَ من الناسِ وشدّتهم عليهم، فقال: إنّ المؤمنينَ لم يزالوا مبغَضين وإيمانُهم كحَبّه القَمح ما أحلى مذاقَها وأكثرَ عذابها.

:It is narrated that Abu 'Abd Allah [a.s] said .۴۱

The disciples of 'Isa (Prophet Jesus [a.s]) complained to him about what they were suffering at the hands of others. He said to them, 'Believers have always been despised. Their faith is like a wheat kernel - how sweet its taste is but how severe its (treatment (in the process of purification) is!'(۲)

۴۲ – عن عبد الأعلى بن أعين قال: سمعت أبا عبد الله (ع) يقول

إنْ أردتُم أنْ تكونوا إخوانى وأصحابى فوَطِّنوا أنفسَكم على العَداوه والبغضاء من الناسِ، وإلاّ فلستم لى بأصحابٍ.

It has been narrated that 'Abd al-A`la ibn A'yun said: I heard Abu 'Abd Allah [a.s] .۴۲ :saying

If you intend to be my brothers and my companions, then prepare yourselves for (enmity and hatred of people otherwise, you are not my companions.(۳)

۴۳ – عن محمد بن عجلان قال: كنت عند سيدى أبى عبد الله (ع): فشكى اليه رجل الحاجه، فقال: إصبر فإنّ الله (جلّ جلاله) يجعل لك فرجاً. ثم

Al-Mustadrak ۱/۱۴۱ h.۵, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۸ h.۱۱, Al-Majlisi: - ۱

Bihar al-Anwar ۶۷/۲۰۸ h.۹ as quoted from Al-Kulayni: al-Kafi ۲/۲۵۳ h.۶ with another .series of narrators

.Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar ۲۸۶ with a little bit difference -۲

.Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar ۲۸۵ -۳

سكت ساعه، ثم أقبل على الرجل فقال: أخبرنى عن سجن الكوفه كيف هو؟ قال: أصلحك الله ضيق منتن وأهله بأسوء حاله. فقال (ع): إنما أنتَ فى السجن، تريد أن تكون فى سعه. أما علمت أن الدنيا سجن المؤمن؟

۴۳. Muhammad ibn 'Ajlan reported: I was with my master Abu 'Abd Allah [a.s] when a man complained to him (of a need). 'Be patient,' he [a.s] told him, 'for Allah will give you relief.' Then he (al-Sadiq [a.s]) remained silent for a while. Then he turned towards the man and said, 'Tell me about the prison of Al-Kufah, how is it?' 'May Allah protect you,' the man replied, 'It is confining in space, putrid in smell and its inmates are in the worst of conditions.' 'But you are in a prison too,' retorted Abu 'Abd Allah [a.s], 'Do you expect to be at ease? Do you not know that the world is a prison for the believer?'(۱)

۴۴ - عن أبى عبد الله (ع) قال

إنّ الله إذا أحبّ عبداً بعثَ إليه ملَكاً فيقول: أسقِمْه وشدِّد البَلاء عَليه فإذا برَأ مِن شَئ فابْتَلِه لما هو أشَدُّ منه، وقَوِّ عليه حتىّ يذكُرَنى، فإنى أشتهى أن أسمَع دُعاءَه. وإذا أبغَضَ عبداً وكِّلَ به ملَكاً قال: صَحِّحه وأعطِه كى لا يذكرَنى، فإنى لا أشتهى أن أسمع صوتَه.

۴۴. It is narrated that Abu 'Abd Allah [a.s] said:

Verily, when Allah loves a person, He sends him an angel saying, 'Strike him with disease and intensify afflictions on him; and every time he is relieved of one trial, afflict

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۱- Al-Majlisi: Bihar al-Anwar ۶۸/۲۱۹ h.۹ [as quoted from Al-Kulayni: al-Kafi ۲/۲۵۰ h.۶ with another series of narrators] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۲۰۳.

with another that is more severe, and be hard on him - until he starts remembering Me, for I long to hear his supplications and his voice calling out to Me' And when He despises a person, He appoints him an angel and says, 'Keep him healthy and provide for him that he may not remember Me; for I do not wish to hear his voice.'(۱)

۴۵ – وعن أبی عبد الله (ع) قال

إنّ العبـدَ یکون له عِنـد ربّه درجَةٌ لا یبلُغُهـا بعَمَله فیُبتلی فی جسـده أو یُصـاب فی ماله أو یصاب فی ولـده، فإنْ هو صَبر بَلّغَه الله إیّاها.

۴۵. It has been narrated that Abu 'Abd Allah [a.s] said:

A person may have a status with his Lord that he cannot attain to by his actions. Therefore, he is tried with his body or tried with his possessions, or he is tried with his children. And if he bears patience, Allah raises him to that status.(۲)

۴۶ – وعن أبی جعفر (ع) قال: قال رسول الله (ص)

عجَباً للمؤمنِ، إنّ الله لا یقضی قضاءً إلاّ کان خیراً له، فإن ابتُلیَ صبرَ، وإن أُعطیَ شَکر.

۴۶. It has been reported that Abu Ja'far [a.s] said that the Prophet [a.s] said:

How wonderful the believer is! Whatever Allah decrees is always good for him. When he is afflicted, he bears patience and when he is bestowed, he gives thanks.(۳)

۴۷ – وعن أبی جعفر (ع) قال

إنّ الله (جلّ جلاله) یعطی الدنیا من یحبّ ویُبغض، ولا یعطی الآخره الاّ من أحبِّ، وإنّ المؤمن لیسأل الربّ موضع

۱- Al-Majlisi: Bihar al-Anwar ۹۳/۳۷۱ h.۱۳ [as quoted from Kitab al-Tamhis h.۱۱۱].

۲- Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar ۱۲۷.

۳- Al-Majlisi: Bihar al-Anwar ۷۰/۱۸۴ [as quoted from Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar ۲۲].

سوطٍ فی الـدنیا فلاـ یعطیه إیِّاه ویسـألهُ الآـخرهَ فیُعطیه ما شاء، ویُعطی الکافرَ فی الـدنیا ما شاء ویسأل فی الآخره موضع سوط فلا یُعطیه إیّاه.

:It has been reported that Abu Ja'far [a.s] said .۴۷

Allah gives this world to the one He loves as well as the one He despises. But He gives the hereafter only to the one He loves. And if a believer were to ask the Lord for a foot of land in this world, He may deny him; but if he were to ask for the hereafter, He would give him whatever he would wish. He gives the disbeliever whatever he wishes in this world but if he were to ask for a foot of land in the hereafter, He would not give (that to him.(۱)

۴۸ – وعن أبی عبد الله (ع) قال: قال الله (جلّ جلاله)

عبـدی المؤمنُ لاـ أصـرفه فی شـئ الاـّ جعلتُ ذلـک خیراً له، فلْیرضَ بقضـائی ولیصبرْ علی بلائی ولیشـکرْ علی نعمائی أکتُبه فی الصدّیقین عندی.

:It has been related that Abu 'Abd Allah [a.s] said: Allah [M.G] says .۴۸

Whatever I divert and keep away from My believing servant, I make it good for him. So, let him be pleased with My decree, and let him bear patience over My trials, and let him give thanks over My blessings - and I shall record him amongst the truthful (ones.(۲)

۴۹ – وعن أبی عبـد الله (ع) قال: ضـحک رسول الله (ص) حتی بـدت نواجـذه، ثم قال: ألا تسألونی عما ضـحکت؟ قالوا: بلی یا رسول

Al-Tabrisi: Mishkat al-Anwar fi Ghurar al-Akhbar ۲۹, Al-Majlisi: Bihar al-Anwar ۷۲/۵۲ -۱ .h. ۷۹ and Kitab al-Tamhis h.۹۲

Al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۸۹۹ h.۲, Al-Majlisi: Bihar al-Anwar ۷۲/۳۳۰ h.۱۳ -۲ .[as quoted from Al-Kulayni: al-Kafi ۲/۶۱ h.۶ and al-Mustadrak ۱/۱۳۷ h.۵

الله، قال

عجِبتُ للمرءِ المسلم أنه ليس من قضاءٍ يقضيه اللهُ له إلاّ كان خيراً له فی عاقبةِ أمره.

It has been narrated that Abu 'Abd Allah [a.s] said: The Messenger of Allah [a.s] .۴۹ laughed once until his teeth were showing, 'Will you not ask me why I am laughing?' .he asked. 'Indeed, O Messenger of Allah,' inquired the people

I am amazed at a Muslim, whatever Allah decrees for him will always turn out good' (for him in the end,' he said.(۱)

۵۰ – وقال أبو عبد الله (ع)

إنّه لَيكون للعبدِ من_زلةٌ عند الله (جلّ جلاله) لا يبلغُها إلاّ بإحدى الخِصلتين، إمّا ببليّةٍ فی جسمه أو بذهاب مالِه.

:Abu 'Abd Allah [a.s] said .۵۰

Sometimes, a person has a certain level (reserved for him) with Allah that he does not attain except by one of two characteristics: either by an ailment in his body or by the (loss of his assets.(۲)

Chapter ۲: The Exclusive Honors that Allah has Reserved for the Believers

– ما خص الله به المؤمنين من الكرامات والثواب

۵۱ – عن زراره قال: سُـئل أبو عبد الله (ع) وأنا جالس عنده عن قول الله تعالی (مَن جَاء بِالْحَسَنَهِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاء بِالسَّيِّئَهِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ (أيجری لهؤلاء ممن لا يعرف منهم هذا الأمر؟ قال:

إنما هی للمؤمنينَ خاصّه.

Zurarah narrated: I was seated in the presence of Abu 'Abd Allah [a.s] when he was .۵۱ asked concerning the words of Allah [M.G]: Whoever brings a good deed, he shall have ten like it… [Holy Quran ۶/۱۶۰], 'Does it apply to those whom do not confess

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۱- Al-Mustadrak ۱/۱۳۷ h.۶, Al-Majlisi: Bihar al-Anwar ۷۱/۱۴۱ h.۳۲ as quoted from Shaykh

al-Saduq: al-Amali ۴۳۹ h. ۱۵ and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۸۶, though with another series of narrators.

۲- Al-Mustadrak ۱/۱۴۱ h.۶, Al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۹۰۷ h.۴, Al-Majlisi: Bihar al-Anwar ۶۷/۲۱۵ h.۲۳ [as quoted from Al-Kulayni: al-Kafi ۲/۲۵۷ h.۲۳.

'?(of this affair (of Wilayah

(It is exclusively for believers,' he replied.(١'

۵۲ - عن يعقوب بن شعيب قال: سمعته يقول

ليس لأحدٍ على الله ثوابٌ على عمَل إلاّ للمؤمنين.

:Ya'qub ibn Shu'aib reports: I heard him (Abu 'Abd Allah [a.s] saying .۵۲

Allah has not taken it on Himself to reward anyone for good deeds except the (believers.(٢

۵۳ - وعن أبی عبد الله (ع) قال

إذا أحسن العبدُ المؤمن ضاعف الله له عملَه لكل عملٍ سبعمائه ضعف وذلك قولُ الله (جلّ جلاله) (مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِی سَبِيلِ اللّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِی كُلِّ سُنبُلَةٍ مِّئَةُ حَبَّةٍ وَاللّهُ يُضَاعِفُ لِمَن يَشَاء وَاللّهُ وَاسِعٌ عَلِيمٌ).

:It has been reported that Abu 'Abd Allah [a.s] said .۵۳

When a believing servant does good, Allah multiplies for him his deed - for every deed seven hundred times; and that is the meaning of Allah's words: And Allah multiplies for (whom He pleases. [Holy Quran ٢/٢۶١](٣

۵۴ - وعن أبی عبد الله(ع) قال

إنّ المؤمن ليزهَرُ نورُه لأهل السماء كما تزهر نجوم السماء لأهل الأرض.

:It has been reported that Abu 'Abd Allah [a.s] said .۵۴

A believer's light shines for the inhabitants of the heavens like stars shining for the .inhabitants of the earth

وقال: إن المؤمن ولیّ الله يُعينه ويصنع له ولا يقول على الله إلاّ الحق ولا يخاف غيرَه.

He also said: A believer is a friend of Allah; he helps Him and works for Him and he does not say concerning Allah anything but the truth; and he does not fear anyone .other than Him

وقال:

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١- Al-Majlisi: Bihar al-Anwar ٦٧/٦٤ h.٨

٢- Al-Majlisi: Bihar al-Anwar ٦٧/٦٤ h.٩

٣- Al-Majlisi: Bihar al-Anwar ٦٧/٦٤ h.١٠, ٦٨/٢٤ h.٤٢ and ٧٤/٤١٢ h.٢٣ with different series of narrators, al-Hurr al-`Amili: Wasa`il al-Shi`ah ١/٩٠ h.١١ [as quoted from al-Tusi: al-Amali ١٤٠, Shaykh al-Saduq: Thawab al-A`mal ٢٠١ and Al-`Ayyashi: Tafsir ١/١٤٧].

إن المؤمنَينِ ليلتَقيان فيتصافحانِ، فلا يزالُ الله عليهما مُقبلًا بوجهِه، والذنوبُ تتحاتُّ عن وجوههما حتى يفترقا.

He also said: When two believers meet and shake hands, Allah does not cease looking at them and their sins continue to fall off them until they part.(1)

٥٥ - وعن أبي جعفر (ع) قال:

إنّ الله (جلّ جلاله) لا يوصَفُ، وكيف يوصَف وقد قال الله (جلّ جلاله): (وَمَا قَدَرُواْ اللّهَ حَقَّ قَدْرِهِ) فلا يوصف بقدر إلّا كان أعظمَ من ذلك، وإنّ النبي (ص) لا يوصَف. وكيف يوصَف عبدٌ رفعه الله (جلّ جلاله) إليه وقرّبه منه وجعل طاعتَه في الأرض كطاعته فقال (جلّ جلاله): (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا) ومَن أطاع هذا فقد أطاعني، ومن عصاه فقد عصاني وفوض إليه؟ وإنّا لا نوصَف، وكيف يوصَف قومٌ رفعَ الله عنهم الرجسَ؟ - وهو الشِّرك - والمؤمن لا يوصف، وإنّ المؤمن ليلقى أخاه فيصافحه، فلا يزال الله (جلّ جلاله) ينظر إليهما، والذنوب تتحاتّ عن وجوههما كما يتحات الورقُ عن الشجرهِ.

55. It has been related that Abu Ja'far [a.s] said:

Allah is beyond description, and how can He be described while He has said, 'And they did not estimate Allah with the estimation that is due to Him. [Holy Quran 6/91]' Thus, He is greater than any description said to Him.

The Prophet [a.s] is also beyond description; how can such a servant be described while Allah [M.G] has elevated and drawn him near to Himself making obedience to him on this earth like obedience to Himself! Thus, Allah [M.G] has said, 'Whatever the Messenger gives

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1- Al-Majlisi: Bihar al-Anwar 67/64 h.11 and 12. The last statements of the narration are recorded in al-Mustadrak 2/96 h.10.

you, accept it; and from whatever he forbids you, keep back [Holy Quran ۵۹/۷]' i.e. whoever has obeyed this (Prophet) has in fact obeyed Me and whoever has disobeyed him has disobeyed Me? We, too, are beyond description; for how can those from whom Allah has removed impurity, which is polytheism, be described? The believer is also beyond description. When a believer meets his brother in faith and shakes hands with him, Allah continues to gaze at them whilst sins fall off them like leaves falling off (a tree.(۱)

۵۶ – عن مالک الجهنی قال: دخلت علی أبی جعفر (ع)، وقد حدثت نفسی بأشیاء، فقال لی

یا مالک! أحسِن الظنّ بالله ولا تظنّ أنک مفرّطٌ فی أمرک. یا مالک! إنّه لا تقدر علی صفهِ رسول الله (ص) وکذلک لا تقدر علی صفتنا وکذلک لا تقدر علی صفه المؤمن. یا مالک! إنّ المؤمن یلقی أخاه فیصافحه، فلا یزال الله (جلّ جلاله) ینظر إلَیهما، والذنوب تتحات عن وجوههما حتی یفترقا ولیس علیهما من الذنوب شیء، فکیف تقدر علی صفه مَن هو هکذا؟

It has been related that Malik al-Juhni said: I visited Abu Ja'far [a.s] with some .۵۶ :thoughts in my mind. He preempted me saying

O Malik! Have a good opinion of Allah and do not imagine that you are excessive in your affair (of following the Ahl al-Bayt). O Malik, it is beyond your capacity to describe the Messenger of Allah [a.s] and similarly you cannot describe us and similarly you cannot describe a believer. O Malik, when a believer meets his brother

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The last statements of the narration are recorded in al-Mustadrak ۲/۹۶ h.۱۱. It is - ۱ also recorded in Al-Majlisi: Bihar al-Anwar ۶۷/۳۰ h.۲۶, al-Hurr al-`Amili: Wasa`il al-.Shi`ah ۸/۵۵۴ h.۳ [as quoted from Al-Kulayni: al-Kafi ۲/۱۸۲ h.۱۶ with little difference

in faith) and shakes his hand, Allah does not stop gazing at them; and sins continue to) fall off them until they part without any sins on them. How then can you possibly (describe one who is (of) such (greatness before Allah)?(۱)

۵۷ – وعن أبی عبد الله (ع) قال

إذا التقى المؤمنانِ كان بينهُما مِائه رحمه؛ تسعٌ وتسعون لأشَدّهما حُباً لصاحبه.

:It has been reported that Abu 'Abd Allah [a.s] said .۵۷

When two believers meet, one hundred mercies are showered between them— (ninety nine of these go to the one who loves the other more.(۲)

۵۸ – عن أبی عبیده قال: زاملت أبا جعفر (ع) إلی مکه، فکان إذا نزل صافحنی واذا رکب صافحنی، فقلت: جعلت فداک، کأنک تری فی هذا شیئاً؟ فقال:

نَعم، إن المؤمن إذا لقی أخاه فصافحه تفرّقا من غیر ذنب.

It has been reported that Abu 'Ubaydah said: I accompanied Abu Ja'far [a.s] to .۵۸ Makkah, and whenever he broke his journey, he shook hands with me; and when he commenced, he shook hands with me. So, I said to him, 'May I be ransomed for you! Perhaps you do this for a reason?' 'Indeed,' he replied, 'Whenever a believer meets (his brother (in faith) and shakes hands with him, they part absolved of sins.'(۳)

۵۹ – وعن أبی عبد الله (ع) قال

فكَما لا تقدر الخلائقُ على كُنه صفهِ الله (جلّ جلاله)، فكذلك لا تقدرُ على كُنه صِفه رسولِ الله (ص)، وكما لا تقدر على كُنه صفه الرسول (ص)، كذلك لا تقدرُ على كنه صفه الإمامِ، وكما لا تقدر على

p: ۴۰

Al-Mustadrak ۲/۹۶ h.۱۲ while the first statements are on page ۲۶۹ h. ۱۵. It has been -۱ also recorded in Al-Majlisi: Bihar al-Anwar ۷۶/۲۶ h.۱۶ [as quoted from Al-Kulayni: al-Kafi .۲/۱۸۰ h.۶ with little difference

Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۱۹۸ and Ibn Fahad al-°illi: - ۲ .`Uddat al-Da`i ۱۷۳

Al-Mustadrak ۲/۹۷ h.۴, Wasa`il al-Shi`ah ۸/۵۵۸ h.۲ and Al-Majlisi: Bihar al-Anwar ۶۷/۲۳ -۳
.h.۱۱ [as quoted from Al-Kulayni: al-Kafi ۲/۱۷۹ h.۱ with another series of narration

كُنه صفه الإمام كذلك لا يقدرون على كُنه صفه المؤمنِ.

:It has been narrated that Abu 'Abd Allah [a.s] said .۵۹

Just as people are not able to describe the real essence of Allah [M.G], similarly they cannot describe the true nature of the Messenger of Allah [a.s]; and just as they are unable to describe the true nature of the Messenger of Allah [a.s], similarly they cannot possibly grasp the essential being of an Imam; and just as they cannot possibly grasp the essential being of an Imam, similarly they can never understand (the true nature of a believer.(۱

۶۰ – عن صفوان الجمال قال: سمعته يقول

مـا التَقى مؤمنانِ قطّ فتصافحا إلاّ كان أفضـلُهما إيماناً أشـدَّهُما حُباً لِصاحبِه. وما التقى مؤمنان قطُّ فتصافحا وذكرا اللهَ فيفترقا حتى يغفرَ الله لهما إن شاء اللهُ.

:It has been related that Safwan al-Jammal said: I heard him (al-Sadiq [a.s]) saying .۶۰

Whenever two believers meet and shake hands, the more faithful of them would be the one who loved the other more. And no two believers ever met, shook hands, (remembered Allah and then parted except that Allah forgave them.(۲

۶۱ – وعن أبى عبد الله (ع) قال: نزل جبرئيل على النبى (ص) فقال

يـا محَمّـد، إنّ ربك يقول: مَن أهان عبـدى المؤمنَ فقـد استقبلنى بالمحاربه. وما تقرّبَ إلىّ عبـدى المؤمن بمثل أداء الفرائض، وإنه ليتنفل لى حتى أحبه، فإذا أحببته كنتُ سـمعَه الذى يسـمع به وبصـرَه الذى يُبصـر به ويدَه التى يبطش بها ورجلَه التى يمشى بها. وما تردّدتُ فى شئ أنا فاعله كتردّدى فى موتِ

.Al-Majlisi: Bihar al-Anwar ۶۷/۶۵ h.۱۳ -۱

Al-Mustadrak ۲/۹۶ h.۱۳, Al-Majlisi: Bihar al-Anwar ۶۹/۲۵۰ h.۲۶ [as quoted from Al- - ۲ Kulayni: al-Kafi ۲/۱۲۷ h.۱۵ with another series of narration and little difference in the text] and ۷۴/۳۹۸ [as quoted from al-Barqi: al-Mahasin ۱/۲۶۳ h.۳۳۳] and al-Hurr al-`Amili: .[Wasa`il al-Shi`ah ۱۱/۴۳۹ h.۲ [as quoted from al-Barqi: al-Mahasin and al-Kafi

عبدی المؤمن؛ یکره الموتَ وأنا أکره مَساء ته. وإنّ من المؤمنین مَن لا یسعه إلاّ الفقر، ولو حوّلتُه إلی الغنی کان شرّاً له، ومنهم مَن لا یسعه إلاّ الغِنی ولو حوّلتُه إلی الفَقر لکان شرّاً له. وإنّ عبدی لیسألُنی قَضاءَ الحاجه، فأمنعُه إیّاها لما هو خیرٌ له.

:It has been related that Abu 'Abd Allah [a.s] said .۶۱

:Archangel Gabriel descended to the Prophet [a.s] and said

O Muhammad! Your Lord says: One who humiliates My believing servant confronts Me with war.(۱) My believing servant has never drawn closer to Me with anything better than fulfilling the obligatory acts; and indeed, he performs the supererogatory acts for Me until I love him. So, when I love him, I become his ears that he hears with, his eyes that he sees with, his hands that he grasps with and his legs that he walks with.(۲) There is nothing I hesitate in doing like in taking the life of My believing servant. He dislikes death and I dislike causing him pain.(۳) Yet amongst the believers there are some who will not be well except by destitution and if I were to surround them with wealth, it would be evil for them; and amongst them are some who are not well except in affluence and if I were to surround them with poverty, it would be evil for them.(۴) Sometimes, My servant asks Me to fulfill a need (he has), but I deny him (because of what is best for him.(۵

۶۲ - وعن أبی جعفر (ع)

Al-Mustadrak ۱/۱۷۷ h.۸ and ۲/۳۰۲ h.۱. A similar narration is recorded in Al-Tabrisi: - ۱ .Mishkat al-Anwar fi Ghurar al-Akhbar ۳۲۲ as joined with h.۱۸۶

.Al-Mustadrak ۱/۱۷۷ h.۸; and in ۲/۳۰۲ h.۱, the first statement is recorded -۲

.Al-Mustadrak ۱/۸۶ h.۱ -۳

In al-Kulayni: al-Kafi ۲/۳۵۲ h.۸, this narration is wholly related to Imam al-Baqir [a.s] -۴ with a difference in the order of the statements. In al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۶۴۴ h.۱ and ۳/۳۵ h.۶ [as quoted from al-Kafi], it is recorded separately.

.A similar narration is recorded in al-Hurr al-`Amili: al-Jawahir al-Saniyyah ۱۲۲ -۵

قال: قال الله (جلّ جلاله)

مَن أهان لی ولیّاً فقد أرصَد لمحارَبتی. وما تقرّبَ إلیّ عبدٌ بمثل ما افترضتُ علیه، وإنّه لیتقرب إلیّ بالنافله حتی أُحبَّه، فإذا أحببتُه کنتُ سمعَه الذی یسمع به وبصَرَه الذی یُبصر به ویدَه التی یبطش بها ورِجلَه التی یمشی بها، إن دعانی أجبتُه وإن سألنی أعطیتُه. وما تردّدتُ فی شئ أنا فاعلُه کترَدُّدی فی مَوت المؤمن؛ یکره الموتَ وأنا أکره مساءَ ته.

۶۲. It has been related that Abu Ja'far [a.s]: Allah [M.G] has said:

One who humiliates My friend has prepared for a battle with Me. And a servant has never drawn close to Me with anything better than what I have made obligatory on him; and indeed, he draws closer to Me with supererogatory actions until I love him. And when I love him, I become his ears that he hears with, his eyes that he sees with, his hands that he grasps with and his legs that he walks with. If he calls upon Me, I answer him; and if He asks from Me, I grant him. There is nothing I hesitate in doing like in taking the life of a believer. He dislikes death and I dislike causing him pain.(۱)

۶۳ – عن أبی عبد الله (ع) قال: یقول الله (جلّ جلاله

مَن أهان لی ولیّاً فقد أرصَد لمحاربتی، وأنا أسرُع شئ فی نُصره أولیائی، وما تردّدتُ فی شئ أنا فاعلُه کتردُّدی فی مَوتِ عبدی المؤمنِ إنی لأُحبّ لقاءَ ه فیکرهُ الموتَ فأصرفه عنه، وإنّه لیسألُنی فأُعطیه، وإنّه لیَدعونی فأُجیبه، ولو لم یکن فی الدّنیا إلاّ عبدٌ

۱- The first and last statements of the narration are recorded in al-Mustadrak ۱/۸۶ h.۲, ۲/۳۰۲ h.۲. It is also recorded in Al-Majlisi: Bihar al-Anwar ۷۵/۱۵۵ h.۲۵. In al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۸۸ h.۳ and ۳/۳۵ h.۶ [as quoted from al-Kulayni: al-Kafi ۲/۳۵۲ h.۷], it is recorded separately.

مؤمن لاستَغنَيتُ به عن جميع خلقي ولجعلتُ له من إيمانه أنساً لا يستوحش إلى أحدٍ.

:It has been reported that Abu 'Abd Allah [a.s] said: Allah [M.G] says .۶۳

One who humiliates My friend has set out to fight Me; and I am the swiftest in coming to My friends' aid. I do not hesitate in doing anything except in taking the life of My believing servant. I would love to meet him but he dislikes death; so, I avert it from him (for a while). He asks Me and I give him; he calls upon Me and I answer him. And if in this world there was none but one believing servant, he would suffice Me in place of all My other creation and I would make for him his faith a companion so that he would (never need the company of others.(۱

۶۴ – وعن أبي جعفر (ع) قال

لو كانت ذنوبُ المؤمن مثلَ رمل عالج ومثل زبَد البحر لغفرها الله له، فلا تجتروا.

:It has been reported that Abu Ja'far [a.s] said .۶۴

If the sins of a believer were as much as the sand in the desert or the froth of the sea, Allah would forgive them all; but do not become bold (in sinning, mistaking His Mercy (for weakness).(۲

۶۵ – وعن أبي عبد الله (ع) قال

يُتوفّى المؤمن مغفوراً له ذنوبه. ثم قال: والله جميعاً.

:It has been reported that Abu 'Abd Allah [a.s] said .۶۵

(A believer dies with his sins forgiven; by Allah, all of them.(۳

۶۶ – وعن أبي

Al-Majlisi: Bihar al-Anwar ۶۷/۶۵ h.۱۴. The first statements of the narration are - ۱ .recorded in al-Mustadrak ۱/۸۶ h.۳ and joined to h.۱۸۵

۲- Al-Majlisi: Bihar al-Anwar ۶۷/۶۵ h.۱۵.

۳- Al-Majlisi: Bihar al-Anwar ۶۷/۶۵ h.۱۶.

الصامت قال: دخلت على أبى عبد الله (ع)، فقال

يا أبا الصّامت، أبشِر ثم أبشِر ثم أبشِر.

ثم قال لى: يا أبا الصامت، إن الله (جلّ جلاله) يغفرُ للمؤمن وإنْ جاء بمثل ذا ومثل ذا (وأومى إلى القباب قلت: وإن جاء بمثل تلك القباب، فقال:) إى والله، ولو كان بمثل تلك القِباب، إى والله.

It has been related that Abu al-Samit said: I visited Abu 'Abd Allah [a.s] and he said .۶۶ (to me), 'O Abu al-Samit, glad tidings, glad tidings again, and again glad tidings.' Then he said to me, 'O Abu al-Samit, most surely Allah forgives a believer even if he were to come (to Him) with sins like of this and like of that' and he pointed to the domes. 'Even if he were to come with sins of a magnitude like those domes?' I asked. 'Indeed, by ".Allah, even if it were like those domes, indeed, by Allah,' he repeated twice

۶۷ – وعن أبى جعفر (ع) قال: قلت بمكه له: إن لى حاجه، فقال: تلقانى بمكه، فلقيته فقلت: يا بن رسول الله إن لى حاجه؟ فقال: تلقانى بمنى، فلقيته بمنى فقلت: يابن رسول الله إن لى حاجه، فقال: هات حاجتك فقلت: يا بن رسول الله إنى كنت أذنبت ذنبا فيما بينى وبين الله (جلّ جلاله)، لم يطلع عليه أحد، وأجلك أن أستقبلك به، فقال

إذا كانَ يوم القيامه تجلّى الله (جلّ جلاله) لعبدِه المؤمنِ فيوقِفُه على ذنوبه ذنباً ذنباً ثم يغفِرها له، لا يطّلعُ على ذلك ملَكٌ مقرّب ولا نبيٌّ مرسل.

:It has been reported that a companion said .۶۷

I met Abu Ja'far [a.s] and said to him, 'I have a request.' He answered, 'Meet me in Makkah.' So, I met him there and said, 'Son of Allah's Messenger, I have a request?' 'Meet me in Mina,' he replied. So, I met him in Mina and said, 'Son of Allah's Messenger, I have a request.' 'Tell me of your request', he said. 'Son of Allah's Messenger, I have committed a sin that is only between me and Allah. No one else '.knows of it. And I hold you in too high an esteem to reveal it before you

On the Day of Resurrection', Abu Ja'far [a.s] responded, 'Allah will manifest (His' Presence) to His believing servant and recount for him his sins one by one. Then He will pardon them for him. None shall know of this, neither an archangel nor a prophet '.ever sent

وفى حديث آخر: ويسترعيه من ذنوبه ما يكرهُ أن يوقفَه عليه، ثم يقول لسيئاتِه كونى حسنات، وذلك قولُ الله (جلّ جلاله): (فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ)

According to another tradition, the Imam continued, 'And He will conceal for him his sins that he hates to see revealed. Then He shall say to his sins: Transform to good deeds! And that is the meaning of the words of Allah: '... So, these are they of whom (Allah changes their evil deeds to good ones. [Holy Quran ۲۵/۷۰]'(۱)

۶۸ – وعن أبى عبد الله (ع)

إنّ الكافر لَيدعو فى حاجته فيقولُ الله (جلّ جلاله): عجّلوا حاجته بُغضاً لصوتِه. وإن

Al-Majlisi: Bihar al-Anwar ۷/۲۵۹ h.۵ as quoted from al-°usayn ibn Sa`id al-Kufi: Kitab -۱ al-Zuhd ۹۱ h.۲۴۵, Shaykh al-Saduq: `Uyun Akhbar al-Rid'a ۲/۳۲ h.۵۷ and Sahifat al- Rid'a .۳۱

المؤمنَ لَيدعو فی حاجته فيقول الله (جلّ جلاله): أخّروا حاجتَه شوقاً إلی صوته، فاذا كان يوم القيامه قال الله (جلّ جلاله): دعوتَنی فی كذا وكذا فأخّرتُ إجابتَك، وثوابُك كذا وكذا، قال: فَيتمنیّ المؤمن أنه لم يُستجب له دعوه فی الدنيا فيما يری من حُسن الثّواب.

:It has been reported that Abu 'Abd Allah [a.s] said .۶۸

A disbeliever calls out (for his needs) and Allah says, 'Hasten his wish to him,' out of aversion for his voice. And a believer supplicates for his needs and Allah says, 'Delay his wish,' out of a longing for his voice. So, on the Day of Resurrection, Allah will say (to the believer), 'You asked Me for such-and-such and I delayed answering you; so, your reward (for the delay) is such-and-such.' A believer will at that time wish any of his supplications had been never answered in the world when he sees how excellent the (reward is.(۱

۶۹ – وعن أبی عبد الله (ع) قال

إنّ المؤمن إذا دعا اللهَ (جلّ جلاله) أجابه.

فشخص بصری نحوه إعجابا بها قال، فقال

إنّ الله واسعٌ لخلقه.

:It has been reported that Abu 'Abd Allah [a.s] said .۶۹

.Indeed, when a believer calls upon Allah, He replies him

:The reporter) said: I stared at him in amazement. Then the Imam [a.s] said)

(Indeed, Allah bestows amply on His creatures.(۲

۷۰ – وعن ابن أبی البلاد، عن أبيه، عن بعض أهل العلم قال

إذا مات المؤمن صعد ملَكاه فقالا: يا ربّ مات فلان، فيقول: إنزلا، فصلّيا عليه عند قبره وهلّلانی وكبرانی إلی يوم القيامه واكتُبا ما تعملان له.

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۱ - Al-Majlisi: Bihar al-Anwar ۹۳/۳۷۴ as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i ۱۸۸.

۲- Al-Majlisi: Bihar al-Anwar ۶۷/۶۵ h.۱۷.

It has been reported that Abu al-Bilad from his father, from one of the scholars that :he said

When a believer dies, his two angels ascend (to the heavens) and say, 'O Lord, so-and-so has passed away.' So He (Allah) says (to them), 'Descend and pray besides his grave, magnifying and glorifying Me until the Day of Resurrection, and record your (actions for him (as his reward).'(١)

٧١ – وعن أبى عبد الله (ع) قال

إنّ المؤمنَ رؤياه جُزءٌ من سبعينَ جزءٍ مِن النّبوهِ ومنهم مَن يُعطى على الثّلاثِ.

:It has been reported that Abu 'Abd Allah [a.s] said .٧١

A believer's dream is a part of seventy parts of prophethood. And amongst them are (some who have been given one-third.(٢

٧٢ – وعن أبى عبد الله (ع) قال

إنّ الله إذا أحبّ عَبداً عصمَه وجعل غِناه فى نفسه وجعل ثوابَه بين عَينيه. وإذا أبغضَه وكّله إلى نفسه وجَعل فقرَه بين عينَيه.

:It has been reported that Abu 'Abd Allah [a.s] said .٧٢

When Allah loves a person, He safeguards him, places contentment in his soul and sets aside reward as his lot. And when He despises him, He leaves him to his own soul (and fixes want as his destiny.(٣

٧٣ – ابن أبى البلاد وعن أبى عبد الله (ع) قال

إنّ العبدَ لَيدعو فيقول الربّ (جلّ جلاله): يا جبرئيلُ، إحبِسه بحاجتِه فأوقِفها بين السماءِ والأرضِ شوقاً إلى صوته.

:Ibn Abu al-Bilad reported that Abu 'Abd Allah [a.s] said .٧٣

A person sometimes supplicates and the Lord [M.G] says, 'O Gabriel, withhold his need.' So, he suspends it (the

۱- Al-Majlisi: Bihar al-Anwar ۶۷/۶۶ h.۱۸.

۲- Al-Majlisi: Bihar al-Anwar ۶۱/۱۹۱ h.۵۹ and ۶۱/۱۷۷ h.۴۰ as quoted from al-Kulayni: al-Kafi ۸/۹۰ h.۵۸ with a little difference.

۳- A`lam al-Din ۲۲۹.

prayer) between the heavens and the earth out of the yearning of Allah to hear his voice.(١)

٧۴ – وعن أبی عبد الله (ع) قال

إنّ الله (جلّ جلاله) خلقَ طينهَ المؤمنِ من طينهِ الأنبياء، فلن تخبُثَ أبداً.

٧۴. It has been reported that Abu 'Abd Allah [a.s] said:

Allah [M.G] created the essence of a believer from the essence of the Prophets. Thus, it can never become wicked.(٢)

٧۵ – عن صفوان الجمال، قال: سمعت أبا عبد الله (ع) يقول

إنّ هلاكَ الرّجلِ لمِن ثَلمِ الدين.

٧۵. It has been related that Safwan al-Jammal said: I heard Abu 'Abd Allah [a.s] saying:

The death of a believer leaves a gap in religion.(٣)

٧۶ – وعن أبی عبد الله (ع) قال

إنّ عملَ المؤمن يذهَب فيُمَهّدُ له فی الجنّه كما يُرسل الرجل بغلامه فيفرش لهُ.

ثم تلا (وَمَنْ عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ)

٧۶. It has been reported that Abu 'Abd Allah [a.s] said:

The deed of a believer goes forth and makes preparations for him in Paradise just like a man who sends ahead his servant to furnish and spread out things for him." Then he [a.s] recited Allah's saying, "And whoever does good, they prepare (good) for their own souls. [Holy Quran ٣٠/۴۴]"(۴)

٧٧ – وعن أبی عبد الله (ع) قال

إنّ الله يذودُ المؤمنَ عمّا يكرهُ كما يذودُ الرّجلُ البعيرَ الغريبَ، ليس مِن إبِله.

٧٧. It has been reported that Abu 'Abd Allah [a.s] said:

Allah drives away a believer from what He dislikes just like a man who chases away a stray camel that does not belong to his

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۱ - Al-Hurr al-`Amili: Wasa`il al-Shi`ah ۴/۱۱۳ h.۷ [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i ۲۵.

۲ - Al-Mustadrak ۱/۱۶۸ h.۱. A similar narration is recorded in Al-Majlisi: Bihar al-Anwar ۵/۲۲۵ h.۱ and ۶۷/۹۳ h.۱۲ as quoted from Al-Barqi: al-Mahasin ۱/۱۳۳ h. ۷ and al-Kulayni: al-Kafi ۲/۳ h.۳.

۳- A`lam al-Din ۲۷۰.

۴- Al-Majlisi: Bihar al-Anwar ۶۷/۶۶ h.۲۰.

(flock.(١

٧٨ – وعن أبی جعفر (ع) قال

إنّ المؤمنَین إذا التقَیا فتصافحا أدخل اللهُ یدَه فصافح أشدَّهُما حبّاً لصاحبِه.

:It has been reported that Abu Ja'far [a.s] said .٧٨

When two believers meet and shake hands, Allah puts His Hand in between and it is (shaken by the one who loves the other the most.(٢

٧٩ – وعن أبی عبد الله (ع) أنه قال

کما لا ینفعُ مع الشِّرکِ شَیئ، فلا یضُرّ مع الإیمانِ شیئ.

:It has been reported that Abu 'Abd Allah [a.s] said .٧٩

(Just as there is nothing to gain from polytheism, there is nothing to lose with faith.(٣

٨٠ – وعن أبی جعفر (ع) قال: یقول الله (جلّ جلاله

ما تردَّدتُ فی شیئ أنا فاعلُه کتردُّدی علی قبض روح عبدی المؤمنِ، لأنّنی أحبُّ لقاءَ ه وهو یکرهُ الموتَ فأزویه عنه، ولو لم یکن فی الأرض إلاّ مؤمن واحد لاکتَفَیتُ به عن جمیع خلقی وجعلتُ له من إیمانه أنساً لا یحتاج فیه إلی أحدٍ.

:It has been reported that Abu Ja'far [a.s] said: Allah [M.G] says .٨٠

There is nothing I hesitate to do like taking the soul of My believing servant for I would love to meet him whilst he despises death; so, I conceal it from him. If there was none on the earth except one believer, he would suffice for Me instead of all My creation and I would make for him from his faith a companion so that he too would need the (company of no one.(٤

٨١ – وعن أبی عبد الله (ع) قال

ما مِن مؤمِن یموت فی غُربةٍ من

۱- Al-Majlisi: Bihar al-Anwar ۶۷/۶۶ h.۲۱.

۲- Al-Mustadrak ۲/۹۶ h.۱۴, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۵۴ h.۶, al-Majlisi: Bihar al-Anwar ۷۶/۲۴ h.۱۲ as quoted from al-Kulayni: al-Kafi ۲/۱۷۹ h.۲ with little difference.

۳- Al-Majlisi: Bihar al-Anwar ۶۷/۶۶ h.۲۲.

۴- - Al-Majlisi: Bihar al-Anwar ۶۷/۶۶ h.۲۳ and ۶/۱۶۰ h.۳۴ as quoted from al-Barqi: al-Mahasin ۱/۱۵۹ h.۹۹. The last statement of the narration is recorded in al-Majlisi: Bihar al-Anwar ۶۷/۱۵۴ h.۱۳ as quoted from al-Kulayni: al-Kafi ۲/۲۴۵ h.۲ with another series of narration.

الأرضِ فيغيبُ عنه بواكيه إلاّ بَكَتهُ بِقاعِ الأرض التى كان يعبدُ اللهَ عليها وبَكَتهُ أثوابُه وبَكَته أبوابُ السماء التى كان يصعد بها عمله، وبَكاه الملَكان المُوكّلانِ به.

:It has been reported that Abu 'Abd Allah [a.s] said .٨١

Any believer who dies in isolation and there is no one to mourn him, that spot of the earth where he used to worship Allah mourns for him, his garments weep for him, the portals of the heavens through which his deeds used to ascend weep for him and the (two angels appointed to him cry for him.(١

٨٢ – وعن أحدهما (ع) قال

إنّ ذنوبَ المؤمِن مغفورةٌ، فيعمل المؤمن لما يُستأنَفُ، أما إنها ليست إلاّ لأهلِ الإيمان.

:It has been narrated that one of them (al-Baqir or al-Sadiq [a.s]) said .٨٢

Verily, the sins of a believer are forgiven. So, let the believer make a fresh start. But (this privilege is only for the people of faith (ahl al-iman).(٢

٨٣ – عن إسحاق بن عمار قال: سمعته يقول

إنّ الله (جلّ جلاله) خلقَ خلقاً ضنّ بهم عن البلاء، خَلَقهم فى عافيه وأحياهم فى عافيه وأماتهم فى عافيه وأدخَلهم الجنّةَ فى عافيه.

:It has been reported that Ishaq ibn 'Ammar said: I heard him (al-Sadiq [a.s]) saying .٨٣

Allah has (some) creatures that He keeps away from trials. He creates them in well-being, gives them life in well-being, grasps their souls in well-being and causes them (to enter Paradise in well-being.(٣

Chapter ٣: The bond that Allah has set amongst the believers

– باب ما جعل الله بين المؤمنين من الاخاء

٨٤ – عن أبى عبد الله (ع) قال

المؤمنون إخوةٌ

Al-Majlisi: Bihar al-Anwar ۶۷/۶۶ h.۲۴ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۲۵۰ h.۳ -۱ as quoted from al-Barqi: al-Mahasin ۲/۳۷۰ h.۱۲۴, Shaykh al-Saduq: Man La Yahd'uruhu .al-Faqih ۲/۲۹۹ h. ۲۵۱۰ and Shaykh al-Saduq: Thawab al-A`mal ۲۰۲ with little difference

.Al-Majlisi: Bihar al-Anwar ۶۷/۶۷ h.۲۵ -۲

.Al-Kulayni: al-Kafi ۲/۴۶۲ h.۲ -۳

بنو أبٍ وأمّ، فإذا ضرب على رجُل منهم عرقٌ سهر الآخَرون.

:It has been reported that Abu 'Abd Allah [a.s] said .۸۴

Believers are like brothers from one father and mother; when one of them is struck, (the others lose sleep.(۱

۸۵ – وعن أحدهما (ع) أنه قال

المؤمِن أخو المؤمن كالجسَدِ الواحد، إذا سقط منه شيءٌ تَداعى سائرُ الجسد.

:It has been reported that Abu Ja'far or Abu 'Abd Allah [a.s] said .۸۵

Believers are brothers of one another, like one physical body from which when one (part is lost, the whole body becomes affected.(۲

۸۶ – وعن أبی عبد الله (ع) أنه قال

المؤمن أخو المؤمن كالجسد الواحد، إذا اشتكى شيئاً منه وُجد ألمُ ذلك فی سائر جسده لأنّ أرواحهم مِن روح الله تعالى، وإنّ روح المؤمن لأشدُّ اتصالاً بروح الله من اتصال شعاع الشمسِ بها.

:It has been reported that Abu 'Abd Allah [a.s] said .۸۶

A believer is a brother to (another) believer like one body; when one part of it suffers, the pain is found all over the body; for their souls are from the Spirit of Allah [M.G]. The soul of a believer has a stronger bond to the Spirit of Allah than the bond of Sun rays (to the Sun.(۳

۸۷ – عن جابر عن أبی جعفر (ع)، قال: تنفست بين يديه، ثم قلت: يا بن رسول الله، همٌّ يصيبنی من غير مصيبه تصيبنی أو أمر ينزل بی حتی تعرف ذلك أهلی فی وجهی ويعرفه صديقی. فقال: نعم يا جابر. قلت: ما ذلك يا بن رسول الله؟ قال: وما تصنع به؟

.Al-Majlisi: Bihar al-Anwar ۷۴/۲۶۴ h.۴ and Al-Kulayni: al-Kafi ۲/۱۶۵ h.۱ -۱

.Al-Majlisi: Bihar al-Anwar ۷۴/۲۷۳ h.۱۵ -۲

Al-Majlisi: Bihar al-Anwar ۷۴/۲۶۸ h.۸ and Al-Kulayni: al-Kafi ۲/۱۶۶ h.۴ and ۲/۲۷۷ h. ۹ as -۳ quoted from Shaykh al-Mufid: al-Ikhtisas ۲۶. In al-Majlisi: Bihar al-Anwar ۶۱/۱۴۸ h.۲۵, it is quoted from al-Kulayni: al-Kafi, al-Ikhtisas and Shaykh al-Saduq: Musadaqat al-Ikhwan ۳۰ h.۲.

قلت: احب أن أعلمه. فقال

يا جابرُ، إنّ الله (جلّ جلاله) خلقَ المؤمنين من طينِ الجنانِ وأجرى بهم مِن ريح الجنّه روحَه، فكذلك المؤمنُ أخو المؤمن لأبيه وأمّه، فإذا أصاب روحاً من تلك الأرواح فى بلده من البلدان شئٌ حزنت هذه الأرواح لأنّها منها.

:Jabir reported .٨٧

I sighed in the presence of Abu Ja'far [a.s] and said, 'Son of Allah's Messenger, sometimes I feel afflicted for no apparent reason or I am overcome with a condition of grief such that my family and friends see it on my face.' 'Indeed, Jabir,' he replied. 'Why is that, O son of Allah's Messenger? I asked. 'What will you do knowing it?' he .asked. 'I would love to know,' I replied

O Jabir,' he then said, 'Allah [M.G] created the believers from the earth of Paradise' and brought about their souls from the breeze of Paradise. Believers are thus full brothers; so, when one soul amongst this group of souls is afflicted in any place, the (rest are depressed, for they are one.'(١

٨٨ – وعن أبى جعفر (ع) قال

المؤمن أخو المؤمن لأبيه وأمّه لأنّ الله (جلّ جلاله) خلقَ المؤمنين مِن طين الجِنان وأجرى فى صوَرِهم من ريحِ الجنان، فلذلك هم إخوه لأبٍ وأُم.

:It has been reported that Abu Ja'far [a.s] said .٨٨

Believers are full brothers. That is because Allah [M.G] created the believers from the earth of Paradise and brought about their forms from the breeze of Paradise. For that (reason, they are full brothers.(٢

٨٩ – وعن أبى عبد الله (ع) قال

الأرواحُ جنودٌ مجنّده

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١ – Al-Majlisi: Bihar al-Anwar ٧٤/٢٦٦ h.٦, ٧٤/٢٦٥ h.٥, ٦٧/٧٥ h.١١, ٧٤/٢٧٦ as quoted from Al-

.Kulayni: al-Kafi ۲/۱۶۶ h.۲ and al-Barqi: al-Mahasin ۱/۱۳۳ h.۱۰

Al-Kulayni: al-Kafi ۲/۱۶۶ h.۷, Al-Majlisi: Bihar al-Anwar ۷۴/۲۷۱ h.۱۱, ۷۴/۲۷۶ h.۸ as quoted -۲
.from al-Barqi: al-Mahasin ۱/۱۳۴ h.۱۲

تلتقى فتتشـامّ كمـا تتشام الخيلُ، فما تعارف منها ائتلفَ وما تناكرَ منها اختلفَ. ولو أن مؤمناً جاءَ إلى مسـجدٍ فيه أناسٌ كثير ليس فيهم إلاّ مؤمنٌ واحد لمالت روحُه إلى ذلك المؤمنِ حتى يجلسَ إليه.

:It has been reported that Abu 'Abd Allah [a.s] said .٨٩

Souls are grouped in batches; they look out for each other like horses. They feel familiar with those whom they know well and disagree with those whom they disapprove of. If a believer entered a mosque filled with people amongst whom there was but one another believer, his soul would incline towards that believer until he (would go and sit besides him.(١

٩٠ – وعن أبى عبد الله (ع) قال

لا والله، لا يكونُ المؤمن مؤمناً أبداً حتىّ يكونَ لأخيه مثل الجسدِ إذا ضرب عليه عرقٌ واحد تداعت له سائرُ عروقه.

:It has been reported that Abu 'Abd Allah [a.s] said .٩٠

Nay, by Allah! A believer is not a true believer ever until he acts as the body of his (brother; when one vein in it is struck, it evokes the rest of the body.(٢

٩١ – وعنه (ع) قال

لكُلّ شيٍ شيٌ يستريحُ إليه، وإنّ المؤمنَ يستريح إلى أخيهِ المؤمنِ كما يستريحُ الطّير إلى شَكله.

:It has been reported that Abu 'Abd Allah [a.s] said .٩١

For everything, there is a thing that gives it comfort; and a believer finds rest in the (company of his fellow believer just as a bird finds comfort amongst its own kind.(٣

٩٢ – وعن أبى عبد الله (ع) قال

المؤمنونَ فى تبارّهِم وتراحمِهِم و

.Al-Majlisi: Bihar al-Anwar ٧۴/٢٧٣ h.١۶ -١

.Al-Mustadrak ٢/٩٣ h. ١٠ and Al-Majlisi: Bihar al-Anwar ٧۴/٢٧۴ h.١٧, ۴٧/٢٣٣ h.٣٠ -٢

۳- Al-Majlisi: Bihar al-Anwar ۷۴/۲۷۴ h.۱۸.

تعاطُفِهم كمثلِ الجسدِ إذا اشتكى تداعى له سائرُه بالسّهر والحُمّى.

٩٢. It has been reported that Abu 'Abd Allah [a.s] said:

The believers in their reverence, affection and compassion for each other are like one body; when it falls ill, it affects all over with restlessness and fever."(١)

Chapter ۴: The Rights of a Believer on a Fellow Believers

۴ - باب حق المؤمن على أخيه

٩٣ - عن المعلى بن خنيس قال: قلت لأبى عبـد الله (ع) ما حق المؤمن على المؤمن؟ قال: إنى عليك شـفيق، إنى أخاف أن تعلم ولا تعمل وتضيع ولا تحفظ قال: فقلت: لاحول ولا قوه إلا بالله. قال

لِلمؤمنِ على المؤمن سبعةُ حقوق واجبةٍ، وليس منها حق إلاّ وهو واجب على أخيه؛ إنْ ضيَّعَ منها حقاً خرج من ولايه الله وترك طاعتَه ولم يكن له فيها نصيبٌ. أيسرُ حقٍّ منها أن تحِبَّ له ما تحبُّ لنفسك وأن تكرهَ له ما تكرهه لنفسك. والثانى أن تُعينَه بنفسِك ومالِك ولسانِك ويدَيك ورِجليك. والثالثُ أن تتَّبعَ رضاه وتجتنبَ سخَطَه وتُطيعَ أمره. والرابعُ أنْ تكونَ عينَه ودليلَه ومِرآتَه. والخامسُ أن لا تَشبعَ ويجوع وتروى ويظمأ وتكتسى ويعرى. والسادسُ أن يكونَ لك خادمٌ وليس له خادمٌ ولك امرأةٌ تقوم عليكَ وليس له امرأةٌ تقوم عليه؛ أنْ تبعثَ خادمَك يغسِل ثيابَه ويصنع طعامَه ويهئ فراشَه. والسابعُ أن تبَرَّ قسمَه وتُجيبَ دعوتَه وتعودَ مرضتَه وتشهدَ جنازتَه، وإن كانت له حاجةٌ تبادرُ مبادرةً إلى قضائها ولا تكلّفه أن يسألَكها، فاذا فعلتَ ذلك وصَلتَ ولايتَك لولايته وولايتَه بولايتِك.

٩٣. It has been reported that al-Mu'alla ibn Khunays said: I said to Abu 'Abd Allah [a.s], 'What is the right of a believer on a fellow believer?'

١- Al-Majlisi: Bihar al-Anwar ٧۴/٢٧۴ h.١٩ and al-Mustadrak ٢/۴١٠.

I feel sympathy for you,' he replied, 'I fear that you would know and not act upon it' and you would neglect it and not safeguard it.' I said, 'There is no power and no '!strength except with Allah

Believers have seven obligatory rights incumbent on each other,' Abu 'Abd Allah [a.s] said, 'each of these rights are mandatory on brothers-in-faith to fulfill. If he (a believer) omits any right from these, he has come out of the guardianship of Allah and has forsaken obedience to Him. The simplest of these rights is that you should love for him (your brother-in-faith) what you love for yourself and you should despise for him .what you despise for yourself

The second is that you should help him with your self, your wealth, your tongue, your hands and your feet. The third is that you should pursue what pleases him and avoid his displeasure and obey his command. The fourth is that you should be his eyes, his guide and his mirror. The fifth is that you should not fill your stomach whilst he is hungry, you should not be quenched whilst he is thirsty and you should not clothe .yourself whilst he is naked

The sixth is that if you should have a servant whilst he does not have one and you should have a maid to serve you and he does not have a maid to serve him; you should send over your servant to wash his clothes and prepare his food

and bedding. The seventh is that you keep his vows, answer his calls, respond when he invites you, visit him when he is ill and accompany his bier; and if he should have a .need, you should rush to fulfill it and not give him the trouble to ask you for it

When you have done all these, then your friendship unites with his friendship and his .friendship with yours

وعن المعلی مثله، وقال فی حدیثه: فإذا جعلتَ ذلک وصَلتَ ولایَتک بولایته وولایتَه بولایهِ الله (جلّ جلاله

Another tradition has reported that Mu'alla said that the Imam added, 'When you have done that, your friendship is then joined to his; and his friendship is joined to Allah's.'(۱)

۹۴ – عن عیسی بن أبی منصور قال: کنت عند أبی عبد الله (ع) أنا وعبد الله بن أبی یعفور وعبد الله بن طلحه، فقال (ع) إبتداء: یا ابن أبی یعفور، قال رسول الله (ص)

سِتٌّ خصالٍ مَن کُنّ فیه کان بین یدی الله (جلّ جلاله) وعن یمین الله (جلّ جلاله

قال ابن أبی یعفور: وما هی؟ جعلت فداک. قال

یُحبّ المرءُ المسلم لأخیه ما یُحبُّ لأعزّ أهله ویکره المرءُ المسلم لأخیه ما یکره لأعزِّ أهله ویناصحه الولایه.

فبکی ابن أبی یعفور وقال: کیف یناصحه الولایه؟ قال

یا ابن أبی یعفور، إذا کان منه بتلک المنـزله بَثّه همَّهُ؛ هَمّ لهمِّه وفرِحَ لفرحِه إنْ هو فرحَ وحزنَ لحُزنِه إنْ هو حزنَ فإنْ کان عندَه ما یفَرّجُ عنهُ فرّجَ عنه وإلاّ دعا اللهُ له.

It has been related that 'Isa ibn Abu Mansur said: 'Abd Allah ibn Abu Ya'fur, 'Abd .۹۴ Allah ibn Talha

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Al-Mustadrak ۲/۹۳ h.۱۱, Shaykh al-Mufid: al-Ikhtisas ۲۶ and ۲۳۸ h.۴۰, al-Majlisi: Bihar -۱ al-Anwar ۷۴/۲۲۴ h.۱۲ [as quoted from Shaykh al-Saduq: al-Khisal ۳۵۰ h.۲۶, Shaykh al-Tusi: al-Amali ۱/۹۵ h. ۳, al-Kulayni: al-Kafi ۲/۱۶۹ h.۲ and Ibn Zahrah: al-Arba`un h.۲۰.

:and I were with Abu 'Abd Allah [a.s] when he spoke unprompted

O Ibn Abu Ya'fur, the Messenger of Allah [a.s] has said: One who has six qualities shall' be (placed) before Allah [M.G] and on His right side.' 'May I be ransomed for you! What .are they?" asked Ibn Abu Ya'fur

The Imam [a.s] said, 'The first is that a Muslim should love for his brother-in-faith what he loves for the dearest person in his family; and a Muslim should detest for his '.brother what he detests for the dearest in his family; and he should be sincere to him

'?At this point, Ibn Abu Ya'fur wept and asked, 'How should he be sincere to him

O' Ibn Abu Ya'fur,' the Imam [a.s] responded, 'when the brother-in-faith is in a state' of anxiety, he should share his anxiety; and if he is joyful, he should share his joy. If he is grieved, he should share his grief; and if he is able to relieve him of distress, he .should do so, otherwise he should pray to Allah for him

قال: ثم قال أبو عبد الله (ع)

ثلاثٌ لكم وثلاثٌ لنا: أنْ تعرِفوا فضلَنا وأنْ تطَأوا أعقابَنا وتنظُروا عاقبَتَنا، فمَن كان هكذا كان بين يَدَى الله فيستضىء بنورِهم مَن هو أسفلُ منهُم، فأمّا الّذين عن يمين الله فلو أنهُم يراهم مَن دونهم لم يُهنّئهم العيشَ ممّا يرَون من فضلِهم.

فقال ابن أبى يعفور: ما لهم فما يرونهم وهم عن يمين الله! قال

يا ابن أبى يعفور، إنهم محجوبون بنورِ الله. أما بلَغَك حديث أنّ رسول الله (ص) كان

يقولُ: إنّ المؤمنين عن يمين الله وبين يدى الله، وجوهُهم أبيضُ من الثّلج وأضوَء من الشـمسِ الضّاحيه، فيَسألُ السائلُ:مَن هؤلاء؟ فيقال: هؤلاءِ الذين تحابّوا فى جلالِ الله.

Then, Abu 'Abd Allah [a.s] said, 'These three qualities are for you and the remaining three qualities are for us: you should recognize our superiority, you should tread in our footsteps, and you should await for our future rule. So, whoever has had all these qualities shall be before Allah; and by their radiance, those below them will be illumined. As for those who shall be on the right side of Allah, they shall be such that if others happen to see their status, they would find life unbearable because of what '.they would witness of the former's superiority

So, Ibn Abu Ya'fur asked, 'Why would they not be seen by others if they were on the '?right side of Allah

The Imam [a.s] replied, 'They shall be covered with the light of Allah. Have you not heard the tradition that the Messenger of Allah [a.s] used to say: Indeed, the Believers shall be on the right side and before Allah, and their faces shall be whiter than snow and more radiant than the shining Sun? And people will ask: Who are they? And it will be said: These are those who loved each other for the sake of Allah.'(١)

٩٥ – وعن أبى عبد الله (ع) قال

واللهِ، ما عُبِدَ اللهُ بشيءٍ أفضلَ من أداء حقّ المؤمن. إنّ المؤمنَ أفضلُ حقّاً مِن الكعبهِ.

It has been .٩٥

Al-Mustadrak ٢/٩٣ h.١٢, al-Hurr al-`Amili: Wasa`il al-Shi`ah ٨/٥٤٢ h.٣ and al-Majlisi: -١ Bihar al-Anwar ٧٤/٢٥١ h.٤٧ [as quoted from al-Kulayni: al-Kafi ٢/١٧٢ h.٩ with little [.difference

:reported that Abu 'Abd Allah [a.s] said

By Allah (I swear), never has Allah been worshipped with anything better than fulfilling (the rights of a believer. A believer has more rights than the Ka'bah.(١

وقـال: إنَّ المؤمنَ أخو المؤمنِ؛ عينُه ودليلُه، فلاـ يخونه ولاـ يخـذُله. ومِن حقّ المُسـلم على المُسـلم أن لا يشـبَعَ ويجوع أخوه ولا يروى ويعطش أخوه ولا يلبسَ ويعرى أخوه. وما أعظمَ حقّ المسلم على أخيه المسلم!

And he said: “A believer is the brother of the other believer; his eyes and his guide. He neither cheats him nor deserts him.(٢) And of the rights of a Muslim on another Muslim is that he should not eat his fill while his brother is hungry, he should not drink water while his brother is thirsty and should not dress himself while his brother has no (clothes. How great the right of a Muslim on his Muslim brother is!(٣

وقال: أحبِب لأخيكَ المُسـلم ما تحِبّ لنَفسكَ، وإذا احتَجتَ فَسَلْهُ، وإذا سألك فأعطِه، ولا تمله خيراً ولا يمله لك، كُن له ظهيراً فـإنّه لـك ظهيرٌ، إذا غـاب فاحفَظْه في غَيبته، وإنْ شـهِدَ زُرهُ وأَجِلِلهُ وأكرِمْه، فإنّه منك وأنت منه، وإن كان عاتباً فلا تفارِقْه حتىّ تَسلّ سخيمتَه، وإنْ أصابه خيرٌ فاحمدِ الله (جلّ جلاله)، وإن ابتُلِيَ فأعطِه، وتحَمّل عنه وأعِنهُ.

The Imam [a.s] also said: “Love for your Muslim brother what you love for yourself. If you are in need, ask him; and when he asks you, give him. Do not tire doing good to him as he does not tire for you. Be a

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١- [Al-Majlisi: Bihar al-Anwar ٧٤/٢٢٢ [as quoted from Shaykh al-Mufid: al-Ikhtisas ٢٣.

٢- Al-Majlisi: Bihar al-Anwar ٧٤/٣١١ h.٦٧ [as quoted from Shaykh al-Mufid: al-Ikhtisas ٢١].

٣- [Al-Majlisi: Bihar al-Anwar ٧٤/٢٢١ h.٢ [as quoted from Shaykh al-Mufid: al-Ikhtisas ٢٢.

support to him for he is a support to you. When he is away, safeguard his interests in his absence; and when he is present, visit him, show him respect and honor him, for he is from you and you are from him. If he is angry with you, do not leave him until you have removed his resentment. If good befalls him, thank Allah; and if he is afflicted, compensate him, relieve him of it and help him.(١)

٩٦ – وعن أبى عبد الله (ع) قال

المؤمنُ أخو المؤمن يحِقُّ عليه نصيحتُه ومواساتُه ومَنعُ عدوِّه منه.

96. It has been reported that Abu 'Abd Allah [a.s] said:

A believer is a brother to another believer and it is his right that he should counsel him, sympathize with him and prevent his enemies from harming him.(٢)

٩٧ – وعن أبى عبد الله (ع) قال

ما عُبِدَ اللهُ بشيءٍ أفضلَ من أداء حقِّ المؤمنِ.

97. It has been reported that Abu 'Abd Allah [a.s] said:

Allah has never been worshipped with anything better than fulfilling the right of a believer.(٣)

٩٨ – وعن أبى عبد الله (ع) قال: قال النبى (ص)

المُسلمُ أخو المسلمِ لا يخونُه ولا يخذِلُه ولا يعيبُه ولا يحرمُه ولا يغتابُه.

98. It has been reported that Abu 'Abd Allah [a.s] said: The Prophet [a.s] said:

A Muslim is a brother to the other Muslim; he must not betray him, desert him, disgrace him, excommunicate him nor backbite him.(٤)

٩٩ – وعنه (ع) قال

إنّ مِن حقِّ المسلمِ إن عَطسَ أنْ يُسمّتَه وإنْ أولِمَ أتاه وإنْ مرِضَ عادَه

۱ - Al-Majlisi: Bihar al-Anwar ۷۴/۲۳۴ h.۴۳, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۴۵ h.۸ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۰ h.۵, Shaykh al-Saduq: al-Amali ۱۹۴, Shaykh al-Mufid: al-Ikhtisas ۴۲ and al-Mustadrak ۲/۹۲ h.۳].

۲- Al-Mustadrak ۲/۹۲ h.۴ and ۴۱۲ h.۳.

۳- Al-Mustadrak ۲/۹۲ h.۱ [as quoted from Ibn al-Razi al-«laqi, al-Ghayat ۷۲], al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۴۲ h.۱, al-Majlisi: Bihar al-Anwar ۷۴/۲۴۳ h.۴۲ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۰ h.۴].

۴- Al-Mustadrak ۲/۹۲ h.۵.

وإنْ ماتَ شهِدَ جَنازتَه.

:It has been reported that Abu 'Abd Allah [a.s] said .٩٩

Amongst the rights of a Muslim is that when he sneezes, Allah's Name be invoked (to bless him); if he is in pain, he should be relieved of it; if he is sick, he should be visited; (and if he dies, his bier should be accompanied.(١)

١٠٠ - وعن أبى جعفر (ع) قال: إن نفراً من المسلمين خرجوا فى سفر لهم، فأضلوا الطريق فأصابهم عطش شديد فتيمموا ولزموا أصول الشجر، فجاء هم شيخ عليه ثياب بيض، فقال: قوموا، لا بأس عليكم، هذا الماء قال: فقاموا وشربوا فأرووا فقالوا له: من أنت رحمك الله؟ قال: أنا من الجن الذين بايعوا رسول الله (ص)، إنى سمعته يقول:

المُؤمنُ أخو المؤمنِ عينُه ودليلُه.

فلم تكونوا تضيعوا بحضرتى.

:It has been reported that Abu Ja'far [a.s] said .١٠٠

A group of Muslims left on a journey and lost their way. They were overcome with severe thirst; they began using the earth for ablution and sought shelter under a tree. An old man dressed in white came to them and said, 'Rise. You have nothing to worry about. Here is water.' So, they rose and drank until their thirst was quenched. They then asked, 'Who are you, may Allah have mercy on you?' He said, 'I am of the Jinn who paid allegiance to the Messenger of Allah [a.s]. I heard him saying, 'A believer is a brother to a believer, his eyes and his guide.' So, it is not right for you to perish in my

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.Al-Mustadrak ٢/٩٢ h.۶ and ٧٢ h.٣ -١

(presence.'(١

١٠١ – عن سماعه قال: سألته عن قوم عندهم فضول وبإخوانهم حاجه شديده وليس تسعهم الزكاه، وما يسعهم أن يشبعوا ويجوع إخوانهم، فان الزمان شديد، فقال

المُسلمُ أخو المسلمِ؛ لا يظلمُه ولا يخذلُه ولا يحرمُه، ويحقُّ على المسلمين الاجتهادُ له والتّواصُلُ على العطف والمُواساةُ لأهلِ الحاجهِ والتّعطّفُ مِنكم، يكونونَ على أمرِ الله رُحماءَ بينهم مُتراحمين مُهِمّين لما غابَ عنكُم من أمرِهم، على ما مَضى عليه معشرُ الأنصارِ على عهدِ رسولِ الله صلّى الله علَيه وآلِه.

.١٠١ It has been narrated that Suma'ah said: I asked him concerning people who have excess wealth whilst their brothers-in-faith have a severe need; and the money from the zakat did not suffice them; and it was not proper that they were satiated while their brothers remained hungry. For the times were hard. So, the Imam [a.s] said:

A Muslim is the brother of the other Muslim. He does not do injustice to him nor does he desert him or deprive him. It is the duty of Muslims to strive for him (i.e. the poor Muslim), to be sympathetic and to help those in need. They should be merciful to each other as Allah has commanded them just as the community of Ansar during the era of the Messenger of Allah [a.s].(٢)

١٠٢ – وعنه (ع) قال: سألناه عن الرجل لا يكون عنده إلا قوت يومه، ومنهم من عنده قوت شهر ومنهم من عنده قوت سنه، أيعطف من عنده قوت يوم على من ليس عنده شئ، ومن عنده قوت شهر على من دونه ومن عنده قوت سنه

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١ - Al-Mustadrak ٢/٩٢ h.٦ and ٧٢ h.٧ and al-Majlisi: Bihar al-Anwar ٧٤/٢٧٢ h.١٣ and ٦٣/٧١ h.١٥ [as quoted from al-Kulayni: al-Kafi ٢/١٦٧ h.١٠].

٢- The first part of the narration is recorded in al-Mustadrak ٢/٩٢ h. ٨ while the other part is on page ٩٥ h.١ as well as al-Majlisi: Bihar al-Anwar ٧٤/٢٥٦ h.٥٣ al-Hurr al-`Amili: Wasa`il al-Shi`ah ٨/٥٤٢ h.٢ [as quoted from al-Kulayni: al-Kafi ٢/١٧٤ h.١٥].

على من دونه على نحو ذلك، وذلك كله الكفاف الذى لا يلام عليه فقال (ع)

هُما أمرانِ، أفضـلُكم فيه أحرصُكم على الرّغبَه فيه والأثَره على نفسه. إنّ الله (جلّ جلاله) يقولُ: (وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ) وإلاّ لا يُلام عليه، واليدُ العليا خير من اليد السفلى، ويبدأ بمن يعول.

It has been narrated that the Imam [a.s] was asked, 'There are some among us .۱۰۲ who have only one day's food with them while some others have one month's food with them. But some of us have one year's food with them. Now, should those men who have one day's food give their food to those who have none or those who have '?one month's food to those who have only one day's food and so on

The Imam [a.s] said, 'There is no obligation; but those who are benevolent are superior. Allah says about His chosen creatures: 'They prefer others to their own selves even if they themselves need it. [Holy Quran ۵۹/۹]' If someone does not like to be benevolent, he will be condemned. But the hand which gives is superior to that (which takes. Charity should begin with the nearest one.'(۱

۱۰۳ – وعن أبى جعفر (ع) قال

أيجئ أحدُكم إلى أخيهِ فيُدخِلُ يدَه فى كيسه فيأخذُ حاجتَهُ فلا يدفعُه؟

فقلت: ما أعرف ذلك فينا، قال: فقال أبوجعفر (ع)

فلا شَئ إذَن.

قلت: فالهلكه إذا! قال

إنّ القَومَ لم يُعطَوا أحلامَهم بعدُ.

:It has been reported that Abu Ja'far [a.s] asked .۱۰۳

Does any of you come to his brother, put his

Al-Mustadrak ۱/۵۳۹ h.۱, al-Kulayni: al-Kafi ۴/۱۸ h.۱ and al-Hurr al-`Amili: Wasa`il al- -۱

.Shi`ah ۶/۳۰۱ h.۵

'?hand in his pocket and takes what he wants; and the other one does not stop him

I (the narrator) said, 'I do not know of that (happening) amongst us.' So, Abu Ja'far '.[a.s] said, 'Then (you have achieved) nothing

.Then (we are) doomed!' I exclaimed'

The community (of believers) have not attained maturity in their understanding yet," (he remarked.(۱

۱۰۴ – وعن أمیر المؤمنین (ع) قال

قَد فرضَ اللهُ التّمحُّلَ علی الأبرار فی کتابِ الله.

قیل: وما التمحل؟ قال

إذا کان وجهُک آثرَ عن وجهِ التمستَ لهُ.

وقال (ع) فی قول الله (جلّ جلاله): (وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ) قال

لا تستأثِر علیهِ بما هو أحوجُ إلَیه منک.

:It has been reported that Amir al-Mu'minin [a.s] said .۱۰۴

Allah, in His Book, has made forbearance obligatory on the righteous.' Some asked,' '?'What does forbearance constitute

It is when you request others for those who are less needy than you yourself,' he' (replied.(۲

Concerning the words of Allah [M.G]: 'They prefer others to themselves even if they themselves are needy [Holy Quran ۵۹/۹],' he [a.s] said, 'Do not prefer yourself to him ((i.e. your brother-in-faith) in what he is in greater need of than you.'(۳

۱۰۵ – وعن أبی عبد الله (ع) قال

إنّ المُسلمَ أخو المسلم؛ لا یظلِمُه ولا یخذُلُه ولا یعیبُه ولا یغتابُه ولا یحرِمُه ولا یخونُه.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۰۵

A Muslim is a brother to the other Muslim; he must not do injustice to him, desert him, (disgrace him, backbite him, deprive him nor cheat him.(۴

وقال: لِلمُسلمِ على أخيه

p: ۶۵

Al-Mustadrak ۱/۵۳۹ h.۵, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۶/۲۹۹ h.۵ and ۳/۴۲۴ h.۲ - ۱ .[and al-Majlisi: Bihar al-Anwar ۷۴/۲۵۴ h.۵۱ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۳ h.۱۳

Al-Mustadrak ۱/۵۳۹ h.۲ and ۲/۴۱۱ h.۱, al-Majlisi: Bihar al-Anwar ۷۴/۲۴۵ h.۵۱, ۷۴/۲۲۲ h.۶, -۲ .al-Qummi: al-Tafsir ۱۰۴ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۹۴ h.۲

.Al-Mustadrak ۱/۵۳۹ h.۲ -۳

Al-Majlisi: Bihar al-Anwar ۷۴/۲۷۳ h.۱۴ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۹۷ - ۴ .h.۵ as quoted from al-Kulayni: al-Kafi ۲/۱۶۷ h.۱۱

مِن الحقِّ أن يُسلّمَ عليه إذا لقِيَهُ ويعودُه إذا مرِضَ وينصَحُ له إذا غابَ ويُسَمّتُه إذا عطسَ ويُجيبُه إذا دعاه ويُشيّعُه إذا ماتَ.

He also said: It is the right of a Muslim on his (Muslim) brother that he greets him when they meet, comes to see him when he is ill, guards his interest in his absence, blesses him when he sneezes, answers him when he calls him and attends his funeral when he dies.(۱)

۱۰۶ - وعن أبی جعفر (ع) أنه قال لأبی اسماعیل

یـا أبا إسـماعیلُ، أرأیتَ فیمن قبلَکُم إذا کـان الرجُـلُ لیس عنـده رِداءٌ وعنـد بعض إخوانه فَضلُ رداءٍ أیطرحُه عَلیه حتیّ یُصـیبَ رداءً؟

قال: قلت: لا، قال

فإذا کان لیسَ له إزارٌ أیُرسِلُ إلَیه بعضُ إخوانِه بإزارٍ حتی یُصیبَ إزاراً؟ قلت: لا، فضرب یده علی فخذه، ثم قال

ما هؤلاءِ بإخوان.

۱۰۶. It has been related that Abu Ja'far [a.s] said to Abu Isma'il, 'O Abu Isma'il: do your acquaintances who possess an excess dress give it to their friend who does not possess any until he would possess one?' 'No,' I replied. 'What if such a person does not possess a loincloth; will they send him one until he would be able to possess one?' he asked. 'No,' I replied. He then slapped his hand on his thigh and said, 'These are thus not brothers!'(۲)

Chapter ۵: The Reward of Helping a Believer, Relieving Him of Distress And Showing Him Kindness

۵ - باب ثواب قضاء حاجه المؤمن وتنفیس کربه وإدخال الرفق علیه

۱۰۷ - عن أبی عبد الله (ع) قال

مَن مَشی لامرئٍ مُسلمٍ فی حاجتِه فنصَحَه فیها کتبَ اللهُ له بکُلّ خُطوةٍ حسنةً

۱- Al-Mustadrak ۲/۹۳ h.۹, ۲/۷۲ h.۳ and ۳/۸۵ h.۶ and al-Hurr al-`Amili: Wasa`il al-Shi`ah

.٨/٤٥٩ h.١ as quoted from al-Kulayni: al-Kafi ٢/٦٥٣ h.١; yet with little difference

.Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ٢/٨٥ -٢

ومحى عنه سيّئةً، قُضيَتِ الحاجهُ أم لم تُقضَ. فإنْ لم ينصَحْه فقَد خانَ اللهَ ورسولَه وكانَ رسولُ الله (ص) خصمَه.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۰۷

One who goes along with a Muslim to help him and counsels him accordingly, Allah will write for him, for every step (he takes), a good deed and erases from him a misdeed regardless of whether he succeeds in helping him or not. If he does not counsel him sincerely, then he has betrayed Allah and His Messenger, and it is the Messenger of (Allah [a.s] who will litigate against him.(۱

۱۰۸ – وعن أبى عبد الله (ع)

إنّ الله (جلّ جلاله) انتخَب قوماً مِن خلقِه لقَضاءِ حوائجِ فُقراءَ من شيعهِ على (ع) لِيُثيبَهم بذلك الجنّةَ.

:It has been narrated that Abu 'Abd Allah said .۱۰۸

Allah has elected some people from His creation for fulfilling the needs of the destitute amongst the Shi'ah of 'Ali [a.s] that He may reward them for that with (Paradise.(۲

۱۰۹ – وعن أبى عبد الله (ع) قال

أيمّا مؤمنٍ نفَّسَ عن مؤمِن كُربَةً نَفَّس اللهُ عنه سَبعين كُربَه من كُربِ الدّنيا وكربِ يوم القِيامه.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۰۹

Any believer who relieves a distress from another believer, Allah will relieve seventy distresses from him, of the distresses of the world and the distresses of the Day of .Resurrection

قال: ومَن يَسَّر عَلى مؤمِنٍ وهو مُعسِرٌ يَسَّر اللهُ له حَوائجَ الدُّنيا وَالآخرَهِ ومَن سَترَ على مؤمنٍ عورَةً ستَرَ الله عليه سَبعينَ عَوره من عَوراته الّتى

Al-Mustadrak ۲/۴۱۲ h.۲, ۲/۴۰۷ h.۱ and al-Majlisi: Bihar al-Anwar ۷۴/۳۱۵ h.۷۲ as quoted -۱

.from al-Suri: Qad'a` al-°uquq with little difference

Al-Mustadrak ۲/۴۰۶ h.۵, al-Majlisi: Bihar al-Anwar ۷۴/۳۲۳ h.۹۱ and al-Hurr al-`Amili: - ۲ Wasa`il al-Shi`ah ۱۱/۵۷۶ h.۲ as quoted from al-Kulayni: al-Kafi ۲/۱۹۳ h.۲; yet with little .difference in the series of narration

يخلفها فى الدّنيا والآخِره.

He also said: One who brings ease to a believer in straitened circumstances, Allah will make easy for him the needs of the world and the hereafter; and one who hides the fault of a believer, Allah will conceal seventy faults that he leaves behind, in the world .and in the hereafter

قال: وإنّ الله لفى عَون المؤمنِ ما كانَ المؤمنُ فى عَون أخيهِ المؤمنِ، فانتَفعوا فى العِظهِ وارغَبوا فى الخَير.

He also said: Indeed, Allah continues to aid a believer as long as he continues to aid his fellow believer; therefore, benefit from the exhortation and seek the good (of doing (this).(١

١١٠ – وعن أبى جعفر (ع) قال

مَن خَطا فى حاجَهِ أخيه المسلمِ بخطوَهٍ كتَبَ الله له بها عَشرَ حَسناتٍ وكانَت له خيراً مِن عِتقِ عَشرَ رقاب وصيامِ شَهرٍ وَاعتكافِه فى المسجد الحَرام.

:It has been reported that Abu Ja'far [a.s] said .١١٠

One who takes one step in fulfilling the need of his Muslim brother, Allah writes for him ten good deeds and it is better for him than freeing ten slaves, and fasting for a month and performing i'tikaf (isolation for worship) in the Sacred Mosque (of (Makkah).(٢

١١١ – وعن أبى عبد الله (ع) قال

قَضاءُ حاجهِ المؤمنِ خَيرٌ من حملانِ ألف فَرَس فى سبيل الله (جلّ جلاله) وعِتقِ ألف نَسَمه.

:It has been reported that Abu 'Abd Allah [a.s] said .١١١

To fulfill the need of a believer is better than providing one thousand horses in the (way of Allah and freeing one thousand slaves.(٣

وقال: ما مِن مؤمن

Al-Mustadrak ٢/٤٠٨ h.١ as quoted from al-Kulayni: al-Kafi ٢/٢٠٠ h.٥. A similar narration -١ is recorded in al-Majlisi: Bihar al-Anwar ٧٤/٣٢٢ h.٨٩ and ٧٥/٢٠ h.١۶, Shaykh al-Saduq: .Thawab al-A`mal ١۶٣ h.١ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/٥٨۶ h.٢

.Al-Mustadrak ٢/٤٠٨ h.٢ -٢

Al-Mustadrak ٢/٤٠٧ h.٢ (٢۶), al-Majlisi: Bihar al-Anwar ٧٤/٣٢٤ h.٩٢, al-Hurr al-`Amili: -٣ Wasa`il al-Shi`ah ١١/٥٨٠ h.١ [as quoted from al-Kulayni: al-Kafi ٢/١٩٣ h.٣], Shaykh al-.Mufid: al-Ikhtisas ٢١ and Shaykh al-Saduq: Musadaqat al-Ikhwan ٣٨ h.٣

يمشى لأخيهِ فى حاجَهٍ إلاّ كتبَ اللهُ له بكَلّ خُطوهٍ حَسنهً وحَطّ بها عنه سيّئهً ورَفعَ له بها دَرجهً.

He also said: If any believer goes out to help his brother, Allah writes for him a good deed for every step (he takes) and erases from him a sin and elevates him a (degree.(١)

وما مِن مؤمن يُفرّج عن أخيه المؤمِن كُربهً إلاّ فرّجَ اللهُ عنه كُربهً مِن كُربِ الآخره، وما مِن مؤمنٍ يُعينُ مظلوماً إلاّ كان ذلكَ أفضَلَ من صِيام شَهر واعتِكافِه فى المسجدِ الحَرام.

And any believer who relieves his fellow believer of a distress, Allah will relieve him of a distress in the hereafter. And if any believer comes to the aid of one who is oppressed, that would be better than fasting for a whole month and performing i'tikaf (in the Sacred Mosque (in Makkah).(٢)

١١٢ - عن نصر بن قابوس قال: قلت لأبى الحسن الماضى (ع): بلغنى عن أبيك أنه أتاه آتٍ فاستعان به على حاجته، فذُكِرَ له أنه معتكف، فأتى الحسن (ع)، فذكر له ذلك، فقال:

أما عَلمْتَ أنّ المشىَ فى حاجهِ المؤمن خَيرٌ من اعتِكافِ شَهرينِ مُتَتابعَين فى المَسجدِ الحرام بصِيامِهما.

.١١٢ It has been related that Nasr ibn Qabus said: I said to Abu al-Hasan (Imam al-Kad'im [a.s]), 'I have come to know that someone once came to your grandfather (Imam Al-Husayn [a.s]) asking for help, but he was informed that he (Al-Husayn) was in a state of i'tikaf. So, he came to al-Hasan [a.s] and mentioned it to him. Al-Hasan said, 'You should have known that

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١- Al-Mustadrak ٢/٤٠٧ h.٢ (٢٧), al-Majlisi: Bihar al-Anwar ٧٤/٣٣٣ h.١٠٩, al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/٥٨٣ h.٥ [as quoted from al-Kulayni: al-Kafi ٢/١٩٧ h.٥] and Shaykh al-Mufid: al-Ikhtisas ٢٢. A similar narration with is recorded in al-Majlisi: Bihar al-Anwar ٧٤/٣١١.

٢- Al-Mustadrak ٢/٤٠٨ h.٢, al-Majlisi: Bihar al-Anwar ٧٤/٣١١ as quoted from Shaykh al-Mufid: al-Ikhtisas ٢٢.

going to help a believer is better than two consecutive months of i'tikaf in the Sacred '.Mosque (in Makkah) whilst fasting for these two months

ثم قال أبو الحسن (ع)

ومِن إعتكاف الدهر.

Abu al-Hasan [a.s] added, 'Moreover, it is better than performing i'tikaf for the whole (lifetime.'(١)

١١٣ - وعن رجل من حلوان قال: كنت أطوف بالبيت، فأتاني رجل من أصحابنا فسألني قرض دينارين، وكنت قد طفت خمسه أشواط، فقلت له: أتم اسبوعي ثم أخرج، فلما دخلت في السادس إعتمد على أبو عبد الله (ع)، و وضع يده على منكبي، قال: فاتممت سبعي ودخلت في الآخر لاعتماد أبي عبد الله (ع) علي، فكنت كلما جئت إلى الركن أومأ إلى الرجل، فقال أبو عبد الله (ع): من كان هذا يؤمي إليك؟ قلت: جعلت فداك هذا رجل من مواليك، سألني قرض دينارين، قلت: اتم أسبوعي وأخرج إليك، قال: فدفعني أبو عبد الله (ع) وقال: إذهب فأعطهما إياه، فظننت أنه قال: فأعطهما إياه لقولي قد أنعمت له، فلما كان من الغد دخلت عليه وعنده عده من أصحابنا يحدثهم، فلما رآني قطع الحديث وقال

لأَنْ أمشيَ مع أخ لي في حاجه حتّي أقضي له أَحَبُّ إليّ مِن أن أعتقَ ألفَ نسَمه وأحمِلَ على ألفِ فرسٍ في سبيل الله مُسرّجهً ملجمهً.

١١٣. It has been reported that a man from Hulwan said: I was circumambulating the Sacred House (i.e. the Ka'bah) when a man came to me from amongst our companions and asked me to lend him two Dinars. I had completed five rounds and '.said to him, 'when I finish my seven rounds, I will come out

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١- Al-Mustadrak ٢/٤٠٨ h.٦ and al-Majlisi: Bihar al-Anwar ٧٤/٢٣٥ h.١٢٣.

When I started the sixth round, I was approached by Abu 'Abd Allah [a.s]. He put his hand on my shoulder (circumambulating with me). I finished my seven and started another round because Abu 'Abd Allah [a.s] was leaning on me; and every time I passed the Rukn, the man waiting for the loan signaled to me.

Abu 'Abd Allah [a.s] thus said to me, 'who is that man beckoning you?' 'May I be ransomed for you,' I said, 'this is one of your associates. He asked me for a loan of two Dinars and I asked him to wait until I finish my seven rounds.' Abu 'Abd Allah [a.s] said, 'Go and give it to him.' Anyhow, I thought he said so because I had promised the man; but the next day, I visited him when he was encompassed by a group amongst our companions to whom he was talking. When he saw me, he interrupted his speech and said, 'For me, to walk with my brother in his need until I fulfill it for him is more preferable than freeing one thousand slaves and providing one thousand horses in the way of Allah, all saddled and reined (i.e. fully equipped).'(۱)

۱۱۴ - وعن أبی جعفر (ع) قال: قال رسول الله (ص)

مَن سرَّ مؤمناً فقد سرّنی ومَن سرّنی فقد سرَّ اللهَ.

۱۱۴. It has been reported that Abu Ja'far [a.s] said that the Messenger of Allah [a.s] said:

One who makes a believer happy has in fact made me happy; and

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۱- Al-Mustadrak ۲/۱۵۲ h.۳ and al-Majlisi: Bihar al-Anwar ۷۴/۳۱۵ as quoted from al-Suri: Qad'a` al-°uquq.

(one who makes me happy has in fact made Allah happy.(١)

١١٥ – عن مسمع قال: سمعت الصادق (ع) يقول

مَن نفّسَ عن مؤمن كُربةً من كُربِ الدنيا نَفّسَ الله عنه كُربه من كُربِ الآخره وخَرجَ مِن قبره وهو ثَلِجُ الفؤاد.

:It has been related that Musmi' said: I heard al-Sadiq [a.s] saying .١١٥

Whoever relieves a believer of a worldly anxiety, Allah will dispel from him a distress (of the hereafter and he will come forth from his grave whilst he is delighted."(٢)

١١٦ – وعن أبى عبد الله (ع) قال

مَن طافَ بهذا البيت أسبوعاً كتب الله (جلّ جلاله) له ستّةَ آلاف حسنه ومحى عنه سته آلاف سيئه ورفعَ له سته آلاف درجه.

وفى روايه ابن عمار: وقضى له سته آلاف حاجه.

:It has been reported that Abu 'Abd Allah [a.s] said .١١٦

One who circumambulates around this House (i.e. the Ka'bah) seven times, Allah will write for him six thousand good deeds and erase six thousand misdeeds and elevate (him six thousand degrees.(٣)

'.According to Ibn 'Ammar's narration, 'And fulfill for him six thousand needs

وقال أبو عبد الله (ع)

لَقضاءُ حاجَه المُؤمن خيرٌ مِن طواف وطواف... حتى عَدَّ عشر مرات.

:Then Abu 'Abd Allah [a.s] said

Fulfilling the need of a believer is better than circumambulating and .circumambulating..." he repeated ten times

١١٧ – وقال أبو عبد الله (ع)

لَقضاءُ حاجهِ المؤمن خَير من عِتقِ ألف نسمَه ومن حملان ألف فَرَس فى سبيلِ الله.

:Abu 'Abd Allah [a.s] also said .۱۱۷

Fulfilling the need of a believer is better than freeing one thousand slaves and better than providing one thousand

p: ۷۲

Al-Mustadrak ۲/۴۰۴ h.۲, al-Majlisi: Bihar al-Anwar ۷۴/۲۸۷ h.۱۴, al-Hurr al-`Amili: - ۱ Wasa`il al-Shi`ah ۱۱/۵۶۹ h.۱ [as quoted from al-Kulayni: al-Kafi ۲/۱۸۸ h.۱] and Shaykh .al-Saduq: Musadaqat al-Ikhwan ۵۲ h.۹

Al-Mustadrak ۲/۴۰۸ h.۳, al-Majlisi: Bihar al-Anwar ۷/۱۹۸ h.۷۱, ۷۴/۳۲۱ h.۸۷ [as quoted - ۲ from al-Kulayni: al-Kafi ۲/۱۹۹ h.۳], ۷۴/۳۸۶ h.۱۰۵ and ۷۵/۲۲ h.۲۳ [as quoted from Shaykh al-.Saduq: Thawab al-A`mal ۱۷۹ h.۱] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۸۷ h.۴

Al-Mustadrak ۲/۱۴۷ h.۵, al-Majlisi: Bihar al-Anwar ۷۴/۳۲۶ h.۹۵ and ۹۷ and al-Hurr al- - ۳ .[`Amili: Wasa`il al-Shi`ah ۱۱/۵۸۱ h.۳ and ۴ [as quoted from al-Kulayni: al-Kafi ۲/۱۹۴ h.۶

(horses in the way of Allah.(1)

۱۱۸ – وعن أبی جعفر (ع)

مَن قضی لمسلم حاجتَه ناداه الله (جلّ جلاله): ثوابُک عَلیّ ولا أرضی لک ثواباً دون الجنّه.

118. It has been reported that Abu Ja'far [a.s] said:

One who fulfils the need of a Muslim will be called out to by Allah [M.G] saying, 'your reward is upon Me and I shall not be satisfied with a reward for you less than (Paradise.(2)

۱۱۹ – وعن أبی عبد الله (ع) قال:

أیّما مؤمنٍ سأله أخوه المؤمنُ حاجتَه وهو یقدِر علی قضائها فَرَدَّهُ منها سلّطَ الله علیه شُجاعاً فی قبره ینهَشُ من أصابعِه.

119. It has been reported that Abu 'Abd Allah [a.s] said:

If any believer asks his fellow brother to help him and he refuses while he is able to (do, Allah will impose on him a serpent in his grave to bite his fingers.(3)

۱۲۰ – وعن أبی جعفر (ع) قال

مَن قضی لأخیهِ المؤمن حاجةً کتب اللهُ بها عشرَ حسنات ومحی عنه عشر سیئات ورفع له بها عشر درجات وکان عِدلَ عشر رقاب وصومِ شهرٍ واعتکافه فی المسجد الحرام.

120. It has been reported that Abu Ja'far [a.s] said:

One who fulfils a need for his Muslim brother, Allah records for him ten good deeds and erases from him ten misdeeds and elevates him ten degrees and it is equal to (freeing ten slaves and fasting and i'tikaf in the Sacred Mosque for one month."(4)

۱۲۱ – وعن الصادق (ع)

مَن فرَّجَ عن أخیه المسلم کُربةً فرّج الله عنه کُربه یوم القیامه ویخرجُ من قبره مثلوجَ

.The same as the first statement of narration No. ١١١ -١

Al-Mustadrak ٢/٤٠٦ h.٦, al-Majlisi: Bihar al-Anwar ٧٤/٢٨٥ h.٨ [as quoted from - ٢ al-°imyari al-Qummi: Qurb al-Isnad ١٩], ٧٤/٣٠٥ h.٥٤ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ٢٢٣], ٧٤/٣١٢ h.٦٨ [as quoted from Shaykh al-Mufid: al-Ikhtisas ١٨٤], ٧٤/٣٢٦ h.٩٦ [as quoted from al-Kulayni: al-Kafi ٢/١٩٤ h.٧] and al-Hurr al-`Amili: Wasa`il .al-Shi`ah ١١/٥٧٦ h.٤

Al-Mustadrak ٢/٤٠٦ h.٧, al-Majlisi: Bihar al-Anwar ٧٤/٣١٩ [as quoted from Ibn Fahad -٣ al-°illi: `Uddat al-Da`i ١٧٨], ٧٥/١٧٧ h.١٣ [as quoted from Shaykh al-Saduq: al-Amali ٢/٢٧٨ .h.٣٦] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ٢/٨٠

.Al-Mustadrak ٢/٤٠٧ h.٣ -٤

الصدر.

١٢١. It has been related that al-Sadiq [a.s] said:

One who relieves a distress from his Muslim brother, Allah will remove a distress from him on the Day of Resurrection and he shall come forth from his grave delighted.(١)

١٢٢ - وعن أبی إبراهیم الکاظم (ع) قال

مَن فرّجَ عن أخیه المسلم کُربةً فرّج الله عنه کُربه یوم القیامه.

١٢٢. It has been related that Abu Ibrahim Musa al-Kad'im [a.s] said:

One who relieves his Muslim brother of a distress, Allah will compensate him for it (by relieving him) of a distress on the Day of Resurrection.(٢)

١٢٣ - وعن أبی جعفر (ع) قال: فیما ناجی الله به عبدَه موسی بن عمران أن قال:

إنّ لی عِباداً أُبیحهُم جنّتی وأحکّمُهم فیها.

قال موسی: یا رب من هؤلاء الذین تبیحهم جنتک وتحکمهم فیها؟ قال

مَن أدخل علی مؤمنٍ سروراً.

ثم قال:إنّ مؤمناً کان فی مملکه جبار وکان مولعا به فهرب منه إلی دار الشرک، ونزل برجل من أهل الشرک فألطفه وأرفقه وأضافه. فلما حضره الموت، أوحی الله عزو جل إلیه

وعِزّتی وجلالی، لو کان فی جنتی مسکَنٌ لِمشرِكٍ لأسکنتُکَ فیها، ولکنّها مُحرّمةٌ علی مَن مات مشرکاً، ولکن یا نارُ هارِبیه ولا تُؤذیه.

قال: ویؤتی برزقه طرفی النهار، قلت: من الجنه؟ قال: أو من حیث شاء الله عز وجل.

١٢٣. It has been reported that Abu Ja'far [a.s] said:

Allah confided to His servant Musa ibn 'Imran (Prophet Moses), 'For some of My servants, I shall open up My Paradise and make them rulers in it.' 'Lord,' asked Musa, 'who are these for whom You shall open up Your Paradise and cause them

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۱- Al-Mustadrak ۲/۴۰۸ h.۴.

۲- Al-Majlisi: Bihar al-Anwar ۷۴/۲۳۳ as quoted from al-Suri: Qad'a` al-°uquq.

'?to dominate therein

.One who brings joy to a believer,' He replied'

:Then Abu Ja'far [a.s] said

There was a believer who lived in fear under the rule of a tyrant. He therefore fled to a land of polytheists and put down with a person who befriended, showed compassion and aided him. When the polytheist died, Allah revealed to him saying, 'By My Might and My Glory I swear, if there was a place in My Paradise for a polytheist, I would have made you to abide therein, but Paradise is forbidden to one who dies as '.polytheist. So, I will order the Fire of hell to evade tormenting him

'.Abu Ja'far [a.s] added, 'He will be given his sustenance twice a day

.Will it be from Paradise?' I asked

(Or from wherever Allah pleases,' the Imam replied.(۱'

۱۲۴ – وعن أبی عبد الله (ع) قال

مَن قضـی لِمسـلم حاجةً كتب اللهُ له عشـرَ حسـناتٍ ومحی عنه عشـرَ سیئاتٍ ورفع له عشر درجات وأظلّه الله (جلّ جلاله) فی ظِلّه یوم لا ظلَّ إلاّ ظِلّه.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۲۴

Whoever fulfils a Muslim's need, Allah shall write for him ten good deeds, erase from him ten misdeeds, elevate him ten degrees, and Allah shall cover him under His shade (on the Day when there is no shade except His.(۲

۱۲۵ – أبوحمزه عن أحدهما (ع)

أیّما مسلمٍ أقالَ مسلماً نَدامةً فی بیعٍ أقالَه الله (جلّ جلاله) عذابَ یومِ القیامَه.

:Abu Hamzah reported that one of the two (al-Baqir or al-Sadiq) [a.s] said .۱۲۵

If any Muslim

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۱ - -Al-Mustadrak ۲/۴۰۴ h.۳, al-Majlisi: Bihar al-Anwar ۷۴/۲۸۸ h.۱۶ [as quoted from al-Kulayni: al-Kafi ۲/۱۸۸ h.۳] and ۷۴/۳۰۶ h.۵۷ [as quoted from Qasas al-Anbiya` ۱۲۵ h.۲۸]. The first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar ۱۳/۳۵۶ h.۵۹ [as quoted from al-Kulayni: al-Kafi] and Shaykh al-Saduq: Musadaqat al-Ikhwan ۵۲ h.۹, and the last statement is in ۸/۳۱۴ h.۹۲.

۲- Al-Mustadrak ۲/۴۰۶ h.۸, and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۷۹ h.۱۲ as quoted from Shaykh al-Saduq: Musadaqat al-Ikhwan ۴۰ h.۴.

gives a concession to another Muslim in trade, Allah will grant him an exemption from (the chastisement of the Day of Resurrection.(١)

١٢۶ - وعن أبی عبد الله (ع) قال

مَن أدخَل علی مؤمن سُروراً خلقَ اللهُ (جلّ جلاله) من ذلک السّرور خلقاً فیلقاه عندَ مَوته فیقول له: أبشِر یا وَلیّ الله بکَرامهٍ من الله ورضوانٍ منه، ثمّ لا یزالُ معهُ حتی یـدخُلَ قبرَهُ فیقول له مثلَ ذلکَ، فإذا بُعثَ تلقّاه فیقولُ له مثلَ ذلک فلا یزالُ معَه فی کلِّ هَولٍ یُبشِّرُه ویقولُ له مثلَ ذلک، فیقولُ له: مَن أنت رحمَکَ اللهُ؟ فیقول: أنا السّرورُ الذی أدخَلتَ علی فلان.

:It has been reported that Abu 'Abd Allah [a.s] said .١٢۶

Whoever brings joy to a believer, Allah creates from that joy a creature that meets him at his death and says to him, 'Enjoy glad tidings! O friend of Allah with honor from Allah and pleasure.' Then it remains with him until he enters the grave and it says the same to him. When he is resurrected, it will meet him and say the same to him. Thus, it will not cease to be in his company, giving him glad tidings at every stage of horror and it will say to him the same words as before. So, the man will say to it, 'Who are you, may Allah have mercy on you?' 'I am the happiness that you brought to so-and-(so,' it will reply.(٢)

١٢٧ - وعن أبی عبد الله (ع) قال

مِن أحَبِّ الأعمالِ إلی الله (جلّ جلاله) إدخالُ السّرورِ علی أخیه

١- Al-Hurr al-`Amili: Wasa`il al-Shi`ah ١٢/٢٨٧ h.۴ [as quoted from Shaykh al-Saduq: al-Muqanna` ٩٨] and ١٢/٢٨۶ h. ٢ [as quoted from al-Kulayni: al-Kafi ٢۵/١۵٣], Shaykh al-Tusi: al-Tahdhib ٧/٨ h.٢۶ and Shaykh al-Saduq: Man La Yahd'uruhu al-Faqih ٣/١٩۶ h. ٣٧٣٨ and .Musadaqat al-Ikhwan ۶۶ h.١

٢- Al-Mustadrak ٢/۴٠۴ h.۴, al-Majlisi: Bihar al-Anwar ٧۴/٢٩۶ h.٢۵ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/۵٧١ h.٩ [as quoted from al-Kulayni: al-Kafi ٢/١٩٢ h.١٢ and Shaykh .[al-Saduq: Thawab al-A`mal ١٨٠

المؤمِن من إشباع جوعَته أو تنفيسِ كُربَته أو قَضاءِ دَينِه.

:It has been reported that Abu 'Abd Allah [a.s] said .١٢٧

Amongst the deeds most loved by Allah are (for a person) to bring joy to his fellow (believer by satiating his hunger, relieving his distress or paying off his debt.(١)

١٢٨ – وعن أبى جعفر (ع) قال: قال رسول الله (ص)

مَـِن أكرمَ أخاه المسلمَ بمجلسٍ يكرِمُه أو بكلمةٍ يلطّفه بها أو حاجه يكفيه إياها لم يزلْ فى ظلٍّ منَ الملائكهِ ما كان بتلكَ المَن_زلِهِ.

:It has been reported that Abu Ja'far [a.s] said: The Messenger of Allah [a.s] said .١٢٨

When one honors his Muslim brother in a gathering or speaks words of benevolence to him or helps him in a need, he continues to remain under the shade of the angels as long as he is in that state.(٢)١۴٧

١٢٩ – وعن أبى عبد الله (ع) قال: أوحى الله (جلّ جلاله) إلى موسى بن عمران

إنّ مِن عبادى مَن يتقرَّبُ إلىَّ بالحسَنه فأحكمُه بالجنه.

قال: يا رب وما هذه الحسنه؟ قال

يُدخل على مؤمنٍ سُروراً.

It has been reported that Abu 'Abd Allah [a.s] said: Allah revealed to Musa ibn .١٢٩ :'Imran

Amongst My servants, I decree Paradise for one who draws near to Me by a certain .good deed

'?O Lord,' Musa [a.s] asked, 'what is this good deed'

This is bringing joy to a believer,' He replied.۴٣'

١٣٠ – وعن أبى عبد الله (ع) قال

مَشئُ المسلِم فی حاجهِ المسلمِ خيرٌ مِن سبعين طَوافاً بالبيت الحَرامِ.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۳۰

The walking of

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Al-Mustadrak ۲/۴۰۴ h.۶, al-Majlisi: Bihar al-Anwar ۷۴/۲۹۷ h.۲۹ and al-Hurr al-`Amili: - ۱ Wasa`il al-Shi`ah ۱۱/۵۷۰ h.۶ [as quoted from al-Kulayni: al-Kafi ۲/۱۹۲ h.۱۶], al-Majlisi: Bihar al-Anwar ۷۴/۳۶۵ h.۳۷ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۶/۳۲۸ h.۳ [as quoted from Shaykh al-Tusi: al-Tahdhib ۴/۱۱۰ h.۵۲ and al-Kulayni: al-Kafi ۴/۵۱ h.۷] with little difference; al-Majlisi: Bihar al-Anwar ۷۴/۲۸۳ h.۲ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۷۵ h.۲۰ [as quoted from al-°imyari al-Qummi: Qurb al-Isnad ۶۸] and Shaykh .al-Saduq: Musadaqat al-Ikhwan ۲۴ h.۲ with little difference

Al-Mustadrak ۲/۴۰۴ h.۷, al-Majlisi: Bihar al-Anwar ۱۳/۳۰۶ h.۵۶ [as quoted from al- - ۲ Rawandi: Qasas al-Anbiya` ۱۲۵ h.۲۷], ۷۴/۳۲۹ h.۱۰۱ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۷۸ h.۸ [as quoted from al-Kulayni: al-Kafi ۲/۱۹۵ h.۱۲ with little differences in .the texts

a Muslim in fulfilling the need of a fellow Muslim is better than seventy (circumambulations of the Sacred House (i.e. Ka'bah).(١)

١٣١ - وعن أبی عبد الله (ع) قال

إنّ ممّا یُحبُّ اللهُ من الأعمالِ إدخالُ السّرورِ علی المسلم.

١٣١. It has been reported that Abu 'Abd Allah [a.s] said:

(Indeed, of the actions loved by Allah is bringing happiness to a Muslim.(٢)

١٣٢ - عن صـفوان قال: کنت عنـد أبی عبد الله (ع) یوم الترویه فدخل علیه میمون القداح، فشـکی إلیه عذر الکراء، فقال لی: قُم فأعِنْ أخاک، فخرجت معه فیسـر الله له الکراء، فرجعت إلی مجلسـی، فقال لی: ما صنعت فی حاجه أخیک المسلم؟ قلت: قضاها الله تعالی، فقال

أما إنّک إنْ تُعِنْ أخاک أحبُّ إلیّ من طواف أسبوعٍ بالکعبه.

ثم قـال: إن رجلاـ أتی الحسن بن علی (ع) فقـال: بـابی أنت وامی یـا أبـا محمـد أعنی علی حـاجتی؟ فانتعـل وقام معه، فمر علی الحسـین بن علی (ع) وهو قائم یصـلی، فقال له: أین کنت عن أبی عبـد الله تسـتعینه علی حاجتک؟ قال: قـد فعلت فـذُکرَ لی أنه معتکف، فقال

أما إنّه لو أعانکَ علی حاجتِک لکان خیراً له من اعتِکاف شهرٍ.

١٣٢. Safwan reported: I was with Abu 'Abd Allah [a.s] on the Day of al-Tarwiyah when Maymun al-Qaddah visited him and complained to him about a difficulty in arranging a hire. Imam al-Sadiq [a.s] said to me, 'Go and help your brother.' So, I went out with him and Allah eased his difficulty and I returned to my gathering.

Imam al-Sadiq [a.s] asked me, 'What did you do in helping your Muslim brother?' 'Allah

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١- Al-Mustadrak ٢/۴٠٨ h.٣, al-Majlisi: Bihar al-Anwar ٧۴/٣١١ h.۶۶ [as quoted from Shaykh al-Mufid: al-Ikhtisas ٢١].

٢- - Al-Mustadrak ٢/۴٠۴ h.٨, al-Majlisi: Bihar al-Anwar ٧۴/٢٨٩ h.١٧ [as quoted from al-Kulayni: al-Kafi ٢/١٨٩ h.۴] and Shaykh al-Saduq: Musadaqat al-Ikhwan ۵٠ h.۶.

fulfilled it,' I replied. He said, 'Indeed, if you help your brother, it will be more loved by me than circumambulating around the Ka'bah for a week.' Then he continued, 'A man once came to al-Hasan ibn 'Ali [a.s] and said, 'May my father and mother be ransomed for you, O Abu Muhammad, help me with my need?' So, he put on his shoes and rose (to go) with him. They passed by Al-Husayn ibn 'Ali [a.s] who was standing in prayer. Imam al-Hasan [a.s] asked to the man, 'Why did you not ask Abu 'Abd Allah (i.e. Imam Al-Husayn) to help you?' 'I wanted,' replied the man, 'but it was said to me that he was in the state of i'tikaf.' 'Had he helped you in your need,' al-Hasan [a.s] commented, 'it would have been better for him than a whole month's i'tikaf.'(۱)

۱۳۳ - وعن أبی جعفر (ع) قال

ما مِن عَملٍ یعملُه المسلم أحبُّ إلی الله (جلّ جلاله) مِن إدخالِ السّرورِ علی أخیه المسلم، وما مِن رجُلٍ یُدخِل علی أخیه المسلم باباً من السّرور إلاّ أدخلَ اللهُ (جلّ جلاله) علیه باباً مِن السّرور.

۱۳۳. It has been reported that Abu Ja'far [a.s] said:

No action of a Muslim is more loved by Allah than bringing joy to his Muslim brother; and anyone who brings joy to his Muslim brother, Allah will bring an equal measure of joy to him.(۲)

۱۳۴ - وعن أبی الحسن (ع) قال

إنّ لِله (جلّ جلاله) جنّةً إدَّخرَها لثلاثٍ: إمامٍ عادل ورجُلٍ یُحکم أخاه المسلمَ فی ماله

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۱ - Al-Mustadrak ۲/۴۰۸ h.۴, al-Majlisi: Bihar al-Anwar ۷۴/۳۳۵ h.۱۱۳, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۸۵ h.۳ [as quoted from al-Kulayni: al-Kafi ۲/۱۹۸ h.۹] and Shaykh al-Saduq: Musadaqat al-Ikhwan ۶۴ h.۱۰.

۲- Al-Mustadrak ۲/۴۰۴ h.۹.

ورجُلٌ يمشى لأخيه المسلمِ فى حاجه قُضِيتْ له أو لم تُقضَ.

.۱۳۴ It has been reported that Abu al-Hasan [a.s] said:

Allah has a Paradise that He has stored away exclusively for three kinds of people: a just leader, a person who allows his Muslim brother to share in his wealth and a man who goes out to help his Muslim brother regardless of whether he succeeds in helping him or not.(۱)

۱۳۶ – عن محمد بن مروان عن أحدهما (ع) قال

مَشىُ الرجلِ فى حاجه أخيه المسلم تُكتبُ له عشر حسنات وتُمحى عنه عشر سيئات ويُرفع له عشر درجات ويُعدل عشر رقاب وأفضلُ من اعتكاف شهرٍ فى المسجد الحرام وصيامهِ.

.۱۳۵ It has been reported that Muhammad ibn Marwan said that one of the two (al-Baqir or al-Sadiq) [a.s] had said:

If a person goes a distance to help his Muslim brother, ten good deeds are written for him, ten misdeeds are erased from him, he is elevated ten degrees, and it is equal in reward to freeing ten slaves. In addition, it is better than performing i'tikaf in the Sacred Mosque whilst fasting.(۲)

۱۳۷ – وعن أبى جعفر (ع) قال

مَن مشى فى حاجهٍ لأخيه المسلمِ حتى يُتمّها أثبتَ اللهُ قدمَيه يوم تزِلُّ الأقدامُ.

.۱۳۶ It has been reported that Abu Ja'far [a.s] said:

One who goes a distance to help his Muslim brother until he completes it, Allah will steady his feet on the Day when feet shall waver and slip.(۳)

۱۳۷ – وعن أبى عبد الله (ع) قال: قال النبى (ص)

مَن أعانَ أخاه

۱- Al-Mustadrak ۲/۴۰۷ h.۳ and al-Majlisi: Bihar al-Anwar ۷۴/۳۱۴ h.۷۰.

۲- Al-Mustadrak ۲/۴۰۸ h.۵, al-Majlisi: Bihar al-Anwar ۷۴/۳۳۱ h.۱۰۵, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۸۲ h.۱ [as quoted from al-Kulayni: al-Kafi ۲/۱۹۶ h.۱ with another series of narrators and Shaykh al-Saduq: al-Muqanna` ۹۷] and Shaykh al-Saduq: Musadaqat al-Ikhwan ۶۲ h.۷.

۳- Al-Mustadrak ۲/۴۰۷ h.۴.

اللّهفانَ اللهبانَ مِن غمّ أو کُربهٍ کتبَ الله (جلّ جلاله) له إثنتَین وسبعین رحمهً عجّلَ له منها واحدهً یُصلح بها أمرَ دنیاه وإحدی وسبعین لأهوال الآخرهِ.

:It has been reported that Abu 'Abd Allah [a.s] said: The Prophet [a.s] said .۱۳۷

Whoever relieves his grieving brother from a sorrow or distress, Allah will record for him seventy-two mercies; of them, one He shall hasten to him in this world in order to improve his worldly affairs, and seventy-one (will be postponed) to alleviate the (horrors of the hereafter."(۱)

۱۳۸ - وعن أبی عبد الله (ع) قال: قال رسول الله (ص)

مَن أکرم مؤمناً فإنّما یُکرمُ اللهَ (جلّ جلاله

It has been reported that Abu 'Abd Allah [a.s] said: The Messenger of Allah [a.s] .۱۳۸ :said

(One who honors a believer has in fact honored Allah [M.G].(۲)

۱۳۹ - وعن أبی عبد الله (ع) قال

فی حاجهِ الرّجُل لأخیه المسلمِ ثلاثٌ: تعجیلُها وتصغیرُها وسَترُها، فاذا عجّلْتَها هنّیتَها وإذا صغّرتها فقد عظّمتَها وإذا سترتَها فقد صُنتَها.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۳۹

An individual who intends to fulfill the need of his Muslim brother, three characteristics must be observed: expediting it, making it look little and concealing it. When you expedite it, it becomes wholesome; and when you make it look small, you in fact make .(it great; and when you conceal it, you have preserved it (i.e. its reward

۱۴۰ - وعن أبی عبد الله (ع) قال

أیّما مؤمنٍ یُقرض مؤمناً قرضاً یلتمِسُ وجهَ الله (جلّ جلاله)، کتبَ اللهُ له أجرَه بحساب الصّدقهِ، وما

١- Al-Mustadrak ٢/٤٠٩ h.٥.

٢- Al-Mustadrak ٢/٤٠٩ h.٢, al-Majlisi: Bihar al-Anwar ٧٤/٣١٩ h.٨٣ [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i ١٧٦ with little difference in the text as well as the series of narrators], ٧٤/٢٨٩ h.٣٢ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/٥٩٠ h.١ [as quoted from al-Kulayni: al-Kafi ٢/٢٠٦ h.٣.

مِن مؤمنٍ يدعو لأخيهِ بظَهر الغَيبِ إلاَ وكَلَ اللهُ (جلّ جلاله) به مَلَكاً يقول: ولك مثلُه.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۴۰

Any believer who gives another believer a loan, seeking the pleasure of Allah [M.G], Allah will record for him the equivalent in charity as his reward; and any believer who prays for his brother in his absence, Allah appoints for him an angel saying (to him), ('and for you is the same as for him.'(۱)

وقال (ع): دُعاءُ المؤمنِ للمؤمنِ يدفعُ عنه البلاءَ ويدُرُّ عليه الرّزقَ.

:Abu 'Abd Allah [a.s] also said

The supplication of a believer for another believer repels afflictions from him and (amplifies his livelihood.(۲)

۱۴۱ - عن إبراهيم التيمی قال: كنت فی الطواف إذ أخذ أبو عبد الله (ع) بعضدی، فسلّم علی ثم قال:

ألا أخبرك بفضلِ الطواف حول هذا البيت؟

قلت: بلی، قال

أيّما مسلمٍ طاف حَول هذا البيتِ أسبوعا ثمّ أتی المقامَ فصلّی خلفه رَكعتين كتبَ اللهُ له ألفَ حسنه ومحی عنه ألفَ سيّئه ورفع له ألفَ درجه وأثبتَ له ألف شفاعه.

ثم قال: ألا أخبرك بأفضلَ من ذلك؟ قلت: بلی، قال:

قضاءُ حاجهِ امرئٍ أفضلُ من طواف أسبوع وأسبوع...

حتی بلغ عشره.ثم قال

يا إبراهيمُ، ما أفادَ المؤمن من فائده أضَرَّ عليه من مالٍ يفيده؛ المالُ أضرُّ عَليه من ذئبين ضاريَين فی غَنمٍ قد هلكتْ رعاتُها، واحدٌ فی أوّلها وآخَرُ فی آخرِها.

ثم قال: فما ظنّك بهما؟

قلت: يفسدان، أصلحك الله، قال

صَدقتَ، إنّ أيسرَ ما يدخُل عليه أن يأتيَهُ أخوه المسلِم فيقول زوّجنى، فيقول: لَيسَ لك مال.

It has been related that Ibrahim al-Taymi said: I was circumambulating (the .۱۴۱ (Ka'bah

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Al-Mustadrak ۲/۳۸۹ h.۷, Shaykh al-Mufid: al-Ikhtisas ۲۲, al-Majlisi: Bihar al-Anwar - ۱ .[۷۴/۳۱۱ h.۶۷ [as quoted from al-Ikhtisas with little difference in the series of narrators

.[Al-Majlisi: Bihar al-Anwar ۷۴/۲۲۲ h.۲ [as quoted from al-Ikhtisas -۲

when Abu 'Abd Allah [a.s] took hold of my arm and greeted me. Then he said, 'Shall I tell you about the excellence of circumambulating this House?' 'Indeed,' I replied. He :said

Any Muslim who circumambulates this House seven times then comes to the Maqam' (the standing-place of Prophet Abraham) and offers a two-Rak'ah (unit of prayer) prayer behind it, Allah will write for him one thousand good deeds, erase from him one thousand misdeeds, elevate him one thousand degrees and establish for him one .thousand intercessions

Then he said, 'Shall I tell you what is even better than that?' 'Yes, indeed,' I replied. He :said

To fulfill someone's need is better than circumambulating a week and another' :week...' he repeated ten times(١) then said

O Ibrahim: a believer has never acquired a profit more harmful to him than the' wealth he gains. Wealth is more injurious to him than two starving wolves on a flock of sheep whose shepherd has perished; one (attacking) from the front and the other '.from the rear

Then he asked, 'What do you think of them (i.e. the wolves)?' 'May you prosper and thrive! They will ruin (the flock),' I replied. 'This is true,' he remarked, 'the least (corruption) that permeates him is that his Muslim brother comes to him and says, ('Marry me (to your daughter),' but he replies, 'you have no wealth!'(٢

١۴٢ - عن أبان بن تغلب قال: سألت أبا عبد الله (ع) عن حق المؤمن على المؤمن، فقال

حقُّ المؤمن أعظمُ من ذلك، لو حدّثتُكم به

١- Al-Mustadrak ٢/۴٠٧ h.۴ and al-Majlisi: Bihar al-Anwar ٧۴/٣١٩ h.٨٣ [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i ١٧٨].

٢- Al-Mustadrak ٢/۵٣٧ h.۶.

لكفَرتُم، إنّ المؤمنَ إذا خرجَ من قبرِه خرج معه مِثالٌ من قبره فيقول له: أبشِر بالكَرامه من ربّك والسّرورِ، فيقول له: بشَّرکَ الله بخَيرٍ. ثمّ يمضی معه يُبشّره بمثل ذلک. ورواه عن غيره قال: فإذا مَرّ بهَولٍ قال: لَيس هذا لک، وإذا مرّ بخَير قال: هذا لکَ. فلا يزالُ معه يؤمِّنُه ممّا يخافُ ويُبشّره بما يحبُّ حتیّ يقفَ معهُ بين يدَی الله (جلّ جلاله)، فإذا أُمِر به إلی الجنّهِ قال له المثالُ: أبشِر بالجنّه فإنّ الله (جلّ جلاله) قد أمَرَ بک إلی الجنّه، فيقول له: مَن أنتَ يرحمک الله؟ بشَّرتَنی حين خرجتُ من قبری وآنستَنی فی طريقی وخبّرتنی عن ربی. فيقولُ: أنا السّرور الذی کُنتَ تُدخلُه علی إخوانک فی الدنيا؛ جُعلتُ منه لأنصُرَک وأونِسَ وَحشتَک.

It has been related that Aban ibn Taghlib said: I asked Abu 'Abd Allah [a.s] . ۱۴۲ :concerning the right of a believer on a (fellow) believer. He said

The rights of a believer are not that simple. If I were to relate them to you, you would find yourselves neglectful concerning the religious duties. When a believer shall come forth from his grave, a form will emerge with him from his grave and say to him, 'Enjoy the honor and happiness of Allah; Allah gives you the glad tidings of goodness.' .Then it shall go along with him giving him similar glad tidings along the way

:According to another series of narrators, the Imam continued

When he comes to something terrifying, the form shall say, 'this is not for you,' and when it comes to something good, it

shall say, 'this is for you.' Thus it will continue with him, comforting him from what he fears and giving him glad tidings of what he desires until it stands with him before Allah [M.G]. When he is instructed to enter Paradise, the form shall say to him, 'Enjoy Paradise, for Allah [M.G] has instructed you to enter it.' He shall say to it, 'Who are you? May Allah have mercy upon you, for you gave me glad tidings when I came forth from my grave and you accompanied me in my journey and have informed me of good news from my Lord.' 'I am the happiness that you brought to your (believing) brothers in the world,' it shall reply, 'I was made from that joy so that I may help you (and offer you company in your loneliness.'(١)

١٤٣ - وعن أبى عبد الله (ع) قال: أوحى الله (جلّ جلاله) إلى داود (ع)

إنّ العبدَ من عبادى لَيأتينى بالحَسنه فأبيحُه جنّتى.

فقال داود، يا رب وما تلك الحسنه؟ قال

يُدخل على عبدى المؤمنِ سروراً ولو بتَمره.

قال داود: يا ربِّ، حقٌّ لمَن عرفك أن لا يقطَعَ رجاءَ ه منك.

:It has been reported that Abu 'Abd Allah [a.s] said .١٤٣

Allah [M.G] revealed to Dawud (Prophet David [a.s] saying: 'Sometimes, My servant '.brings Me one good deed and I make Paradise lawful for him

'?Dawud [a.s] asked, 'O Lord: what is that good deed

It is bringing happiness to My believing servant,' he said, 'even if it be with a single' '.piece of date

O Lord,' responded Dawud, 'One'

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١ - - Al-Mustadrak ٢/٤٠٥ h.١١, ٩٢ h.٢, al-Majlisi: Bihar al-Anwar ٧٤/٢٩٥ h.١١ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/٥٧٣ h.١٣ [as quoted from al-Kulayni: al-Kafi ٢/١٩١ h.١٠ with

.[little difference

(who knows You will never lose hope in You.'(١

١۴۴ – وعن أبى عبد الله (ع) قال

إنّ المسلمَ إذا جاء ه أخوه المسلمُ فقام معه فى حاجتِه كان كالمجاهدِ فى سبيلِ الله.

:It has been reported that Abu 'Abd Allah [a.s] said .١۴۴

A believer who rises to assist another believer when he comes to him for help is like (one who strives in the way of Allah.(٢

١۴۵ – وعن أبى عبد الله (ع) قال

مَن أعان أخاه المؤمنَ اللهبانَ اللهفانَ عند جهدِه فنَفَّسَ كربه وأعانه على نجاح حاجتِه كانت له بذلك إثنتانِ وسبعون رحمةً من الله (جلّ جلاله) يُعجّل له منها واحدةً يُصلح بها أمرَ معيشتِه ويدّخِر له إحدى وسبعين رحمه لحَوائِج القيامه وأهوالِها.

:It has been reported that Abu 'Abd Allah [a.s] said .١۴۵

One who helps his grieving and distressed fellow believer in his struggle, relieves his distress and helps him in attaining his need shall have seventy-two mercies from Allah; one of which is hastened to him to improve his livelihood, and the remaining seventy-one mercies are stored away for him for the woes of the Resurrection and its (horrors.(٣

Chapter ۶: Visiting a Believer Socially and When He is Ill

۶ – باب زياره المؤمن وعيادته

١۴۶ – عن النبى (ص) انه قال

أيّما مؤمنٍ عادَ مريضاً فى اللهِ (جلّ جلاله) خاض فى الرحمه خَوضاً وإذا قعدَ عنـدَه اسـتنقَع اسـتنقاعاً فإنْ عادَه غَـدوةً صـلّى عليه سبعون ألف ملَك إلى أنْ يمسىَ، فإنْ عادَه عَشيّةً صلّى عليه سبعون ألف ملَك إلى أن يُصبحَ.

:It has been reported that the Prophet [a.s] said .١۴۶

Whenever a believer visits one who is sick for the

1- Al-Mustadrak ٢/٤٠٥ h.١٢, al-Majlisi: Bihar al-Anwar ٧٤/٢٨٣ h.١ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ١٦٣, Shaykh al-Saduq: al-Amali ٤٨٣ h.٣], ٧٤/٢٨٩ h.١٨ [as quoted from al-Kulayni: al-Kafi ٢/١٨٩ h.٥]. A similar narration is recorded in Bihar al-Anwar ٧٥/١٩ h.١٠ [as quoted from Shaykh al-Saduq: Ma`ani al-Akhbar ٣٧٤ h. ١ and Shaykh al-Saduq: `Uyun Akhbar al-Rid'a ٢/٢٤٣ h.٨٤], ١٤/٣٤ h.٥ [as quoted from Shaykh al-Saduq: al-Amali and al-Rawandi: Qasas al-Anbiya` ١٦٦ h.١] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/٥٧٠ h.٧ [as quoted from al-Kulayni: al-Kafi, Shaykh al-Saduq: al-Amali and Thawab al-A`mal].

2- Al-Mustadrak ٢/٤٠٧ h.٥.

3- - Al-Mustadrak ٢/٤٠٩ h.٦, al-Majlisi: Bihar al-Anwar ٧٤/٣١٩ h.٨٥ [as quoted from al-Kulayni: al-Kafi ٢/١٩٩ h.١], ٧٥/٢١ h.٢٢ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ١٧٩]. The first statement is recorded in al-Majlisi: Bihar al-Anwar ٧/٢٩٩ h.٤٩, ٧٥/٢٢ h.٢٥ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ٢٢٠] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١١/٥٨٦ h.١ [as quoted from al-Kulayni: al-Kafi and Shaykh al-Saduq: Thawab al-A`mal].

sake of Allah, he will be immersed in mercy totally. When he sits and spends some time with him, he will be soaked in mercy completely. If he visits him in the morning, seventy thousand angels will bless him until he retires in the evening; and if he visits him at night, seventy thousand angels will bless him until he rises in the morning.(١)

١٤٧ – وعن أبی عبد الله (ع) قال

أيّما مؤمنٍ عادَ أخاه المؤمنَ فی مرَضه صلّى عليه سبعةٌ وسبعون ألف ملَک، فإذا قعد عندَه غَمرتهُ الرّحمةُ واستغفَروا له حتىّ يُمسی، فإنْ عاده مَساءً كان له مثلُ ذلک حتىّ يُصبحَ.

١٤٧. It has been reported that Abu 'Abd Allah [a.s] said:

If a believer visits his fellow believer when he is sick, seventy-seven thousand angels will pray for him; and if he sits with him a while, he will be inundated with mercy, and the angels seek forgiveness for him until he retires in the evening; and if he visits in the evening, it shall be the same for him until he rises in the morning.(٢)

١٤٨ – وعن أبی جعفر (ع) قال

إنّ العبدَ المسلمَ إذا خرج مِن بيته يريدُ أخاهُ لله لا لِغيرِهِ التماسَ وجهِ الله (جلّ جلاله) ورغبَةً فيما عندَه، وكّلَ الله به سبعين ألف ملَک يُنادونَه مِن خلفه إلى أن يرجِعَ إلى منـزله: ألا طِبتَ وطابت لک الجنّةُ.

١٤٨. It has been reported that Abu Ja'far [a.s] said:

When a Muslim servant (of Allah) leaves his home intending to visit his brother for the sake of none but Allah,

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١- Al-Mustadrak ١/٨۴ h.۴ and al-Majlisi: Bihar al-Anwar ٨١/٢٢٥ h.٣۴ [as quoted from Ibn Fahad al-°illi: `Uddat al-Da`i ١١٥].

٢- Al-Mustadrak ١/٨۴ h.٥ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ٢/۶٣۶ h.١ [as quoted from al-Kulayni: al-Kafi ٢/١٢٠ h.۶ and ٢/١٢١ h.٧] and al-Majlisi: Bihar al-Anwar ٨١/٢٢۴ h.٣٢ [as quoted from al-Rawandi: Muhaj al-Da`awat with little difference].

seeking the pleasure of Allah and hoping for what (reward) is with Him, Allah will appoint seventy thousand angels calling out from behind him until he returns home (saying), 'Rejoice and enjoy Paradise!'(١)

١۴٩ - وعن أمير المؤمنين (ع) أنه قال لبعض أصحابه: تذهب بنا نعود فلانا؟ قال: فذهبتُ معه فإذا أبو موسى الأشعرى جالس عنده، فقال أمير المؤمنين (ع): يا أبا موسى، أعائداً جئت أم زائراً؟ فقال: لا بل عائداً. فقال:

أما إنّ المؤمنَ إذا عاد أخاه المؤمنَ صلّى عليه سبعون ألفَ ملَك حتى يرجعَ إلى أهله.

١۴٩. It has been related that Amir al-Mu'minin [a.s] said to some of his companions, 'Will you come with me to visit so-and-so who is sick?' They therefore went with him and found Abu Musa al-Ash'ari seated with him. Amir al-Mu'minin [a.s] asked, 'O Abu Musa, have you come to see him because he is sick or is it just a social visit?' 'Rather (I came) because he is sick,' he replied.

When a believer visits his sick brother-in-faith,' Amir al-Mu'minin [a.s] said, 'seventy' thousand angels bless him until he returns to his family.'(٢)

١۵٠ - وعن أبى جعفر عن أبيه عن الحسين بن على (ع) عن النبى (ص) أنه قال: حدثنى جبرئيل (ع) أن الله أهبط إلى الأرض ملكاً، وأقبل ذلك الملَكُ يمشى حتى وقع إلى باب دار رجل، وإذا رجل يستأذن على رب الدار، فقال له الملك: ما حاجتك إلى رب الدار؟ قال: أخ لى مسلم زرته فى الله، قال له: ما جاء بك إلاّ ذلك؟ قال: ما جاء بى إلاّ ذلك، قال:

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١ - Al-Mustadrak ٢/٢٣٠ h. ١, al-Majlisi: Bihar al-Anwar ٧۴/٣۴٨ h.٩ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١٠/۴۵۶ h.٣ [as quoted from al-Kulayni: al-Kafi ٢/١٧٧ h.٩].

٢ - Al-Mustadrak ١/٨٣ h.٧.

فإنی رسول الله (جلّ جلاله) إلیک، وهو یُقرئک السلامَ ویقول: أوجبتُ لک الجنهَ، قال: وقال الملَک: إن الله (جلّ جلاله) یقول

أیّما مسلمٍ زار مسلماً لیس إیّاه یزورُ وإنّما إیّای یزور وثوابُه الجنّه.

It has been related that Abu Ja'far, on the authority of his fathers, narrated that .۱۵۰ :Al-Husayn ibn 'Ali [a.s] said that the Prophet [a.s] narrated

Archangel Gabriel narrated to me that Allah [M.G] once sent down an angel who walked up to a house door where a man stood seeking permission to enter. The angel said to him, 'What do you want from the owner of this house?' 'He is my Muslim brother. I am visiting him for the sake of Allah,' he replied. 'No other motive has brought you, has it not?' asked the angel. 'None whatsoever,' replied the man. 'I am a messenger from Allah to you,' said the angel, 'He sends you greetings saying: I have .made Paradise for you undoubtedly

Allah says,' added the angel, 'any Muslim who visits a fellow Muslim has in fact visited' (Me and his reward shall be Paradise.'(۱

۱۵۱ - وعن أبی عبد الله (ع) قال: قال رسول الله (ص): ألا أخبرکم برجالکم من أهل الجنه؟ قالوا: بلی یا رسول الله، قال

النّبی والصدّیقُ والشهید والولید والرجلُ الذی یزور أخاه فی ناحیهِ المِصرِ لا یزوره إلاّ فی الله (جلّ جلاله

It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] .۱۵۱ '?said, May I inform you of the people amongst you that are the people of Paradise

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Al-Mustadrak ۲/۲۲۸ h.۱, Shaykh al-Mufid: al-Ikhtisas ۲۱, al-Majlisi: Bihar al-Anwar - ۱ ۷۴/۳۴۴ h.۳, ۵۹/۱۸۸ h.۳۹, ۷۴/۳۵۵ h.۳۲ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۰/۴۵۶ h.۶ [as .[quoted from al-Kulayni: al-Kafi ۲/۱۷۶ h.۳ and Shaykh al-Mufid: al-Ikhtisas ۲۱

Indeed, O Messenger of Allah,' they replied. 'They are the Prophets,' he said, 'the' truthful, the martyrs, the newborns and those who visit their brothers at far away '.places in the city for no reason except seeking the pleasure of Allah

۱۵۲ – عن أبى حمزه، قال: سمعت العبد الصالح يقول

مَن زار أخاه المؤمنَ للهِ لا لغَيرهِ يطلبُ به ثوابَ اللهِ (جلّ جلاله) وينتَجزُ مواعيـدَ اللهِ تعالى وكّلَ اللهُ به سبعينَ ألف ملَك مِن حين يخرجُ من منْزلِه حتى يعودَ إلَيه ينادونه: ألا طِبتَ وطابت لك الجنهُ، تبوّأتَ من الجنّه من_زلاً.

It has been related that Abu Hamzah said: I heard al-'Abd al-Salih (The righteous .۱۵۲ :servant of Allah; namely, Imam al-Kad'im [a.s]) saying

One who visits his fellow believer for no reason other that seeking Allah's pleasure and reward and fulfilling the pledges to obey Him, Allah will appoint for him seventy thousand angels from the time he leaves his house to the time he returns, calling out (to him, 'Rejoice and enjoy Paradise. You have reserved a place in it!'(۱

۱۵۳ – وعن أبى عبد الله (ع) قال

مَن زار أخاه المؤمنَ قال الربُّ : أيّها الزائرُ طِبتَ وطابت لك الجنّهُ.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۵۳

When one visits his brother-in-faith, the Lord [M.G] says, 'O you who are visiting! (Rejoice and enjoy Paradise.'(۲

۱۵۴ – وعن أبى عبد الله (ع) قال: قال رسول الله (ص)

أيّما مسلم عادَ مريضاً من المؤمنين خاضَ رمالَ الرحمهِ، فإذا جلَس إلَيهِ غَمرتهُ الرّحمهُ، فإذا رجعَ إلى بَيتِه شيّعَهُ سبعون ألف

Al-Mustadrak ۲/۲۲۸ h.۲, al-Majlisi: Bihar al-Anwar ۷۴/۳۵۰ h.۱۵ and al-Hurr al-`Amili: -۱ .[Wasa`il al-Shi`ah ۱۰/۴۵۶ h.۳ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۸ h.۱۵

Al-Mustadrak ۲/۲۳۰ h.۴, al-Majlisi: Bihar al-Anwar ۷۴/۳۴۸ h.۱۰ and al-Hurr al-`Amili: -۲ Wasa`il al-Shi`ah ۱۰/۴۵۵ h.۲ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۷ h.۱۰], al-Majlisi:

Bihar al-Anwar ٧۴/٣۵٠ h.١٧ [as quoted from al-°imyari al-Qummi: Qurb al-Isnad ١٨ and Shaykh al-Saduq: Thawab al-A`mal ٢٢١] and Al-Mustadrak ٢/٢٢٩ h.١٧ [as quoted from Shaykh al-Saduq: Musadaqat al-Ikhwan ۴٢ h.١].

مَلَک حتی یدخُلَ إلی منْزِله کلُهم یقولون: ألا طِبتَ وطابت لک الجنّهُ.

It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] . ۱۵۴ :said

Any Muslim who visits a sick believer will be absorbed in mercy. When he sits with him (the sick believer), mercy will submerge him; and when he returns, he will be accompanied by seventy thousand angels until he enters his house, every one of them saying, 'Rejoice and enjoy Paradise.'(۱)

۱۵۵ – وعن أبی جعفر (ع) قال

إنّ لله (جلّ جلاله) جنهً لا یدخلها إلاّ ثلاثهٌ: رجُل حکَم فی نفسه بالحق ورجل زار أخاه المؤمنَ فی البِرّ ورجل أبرَّ أخاه المؤمنَ فی الله (جلّ جلاله) .

:It has been reported that Abu Ja'far [a.s] said .۱۵۵

Allah has a Paradise that none shall enter except three kinds of people: one who judges concerning himself with justice, one who visits his fellow righteous believer and one who does good for his fellow believer for the sake of Allah.(۲)

۱۵۶ – وعن أبی جعفر وأبی عبد الله (ع)، قالا

إذا کان یوم القِیامهِ اوتیَ العبدُ المؤمن إلی الله (جلّ جلاله) فیُحاسبُه حساباً یسیراً ثمّ یُعاتبُه فیقولُ له: یا مؤمنُ، ما منعکَ أن تعودَنی حیثُ مرِضتُ؟ فیقول المؤمنُ: أنتَ ربی وأنا عبدک، أنت الحیُّ الذی لا یصیبک ألمٌ ولا نصبٌ، فیقولُ الربّ (جلّ جلاله): مَن عاد مؤمناً فقد عادنی، ثم یقول اللهُ (جلّ جلاله)، هل تعرف فلانَ بن فلان؟ فیقول: نعَم، فیقول له: ما منعکَ أن تعودَه حیث مرِض؟ أما لو عدتَهُ لعُدتَنی ثمّ لوَجدتَنی عندَ سؤالِک ثم لو سألتَنی

۱- Al-Mustadrak ۱/۸۳ h.۸.

۲- - Al-Mustadrak ۲/۲۲۸ h.۳, al-Majlisi: Bihar al-Anwar ۷۴/۳۴۸ h.۱۱ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۸ h.۱۱], ۲/۳۵۲ h.۲۴ [as quoted from Shaykh al-Saduq: al-Khisal ۱۳۱ h.۱۳۶ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۰/۴۵۶ h.۴] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۱۹۸.

حاجةً لَقضيتُها لك ثم لم أرُدَّكَ عنها.

:It has been narrated that Abu Ja'far and Abu 'Abd Allah [a.s] both said .۱۵۶

On the Day of Resurrection, when a believing servant comes before Allah, He will account him with an easy accounting but then reproach him saying, 'O believer, what '?stopped you from visiting Me when I was sick

The believer shall reply, 'You are my Lord and I am Your servant; and You are ever-living and never afflicted with suffering or illness!' 'One who visits a believer in sickness has in fact visited Me,' shall say the Lord [M.G], 'Do you not know so-and-so?' 'Yes,' the believer shall reply, 'I know him.' Allah [M.G] shall then say, 'What stopped you from visiting him when he was sick? Had you visited him, you would have visited Me. Then you would have found Me ever-present at the time of your need. If you then would have asked me for any need, I would have fulfilled it for you and not turned you (away from it.'(۱

۱۵۷ - وعن أبي جعفر (ع): إن مَلَكاً من الملائكه مرّ برجل قائم على باب دار فقال له الملك: يا عبد الله ما يقيمك على باب هذه الدار؟ قال: أخ لي في بيتها أردت أن أسلّم عليه، فقال الملك: هل بينك وبينه رحمٌ ماسه أو نزعت بك إليه حاجه؟ قال: لا، ما بيني وبينه قرابه ولا نزعتني إليه حاجه إلاّ أخوه الإسلام وحرمته، فأنا أتعاهده، وأسلم عليه في الله رب العالمين. قال له الملك: إني رسول الله

Al-Mustadrak ۱/۸۳ h.۹, al-Majlisi: Bihar al-Anwar ۸۱/۲۲۷ h.۳۹ [as quoted from Shaykh -۱ [.al-Tabrisi: Makarim al-Akhlaq ۳۸۶ with little difference

إليک وهو يقرئک السلام، ويقول لک:

إنّما إيّای أَرَدتَ وإلیّ تعمّدتَ وقد أوجبتُ لک الجنهَ وأعتقتُکَ من غضبی وأجَرتُک من النار.

:It has been narrated that Abu Ja'far said .۱۵۷

An angel once passed by a man standing at the door of a house. He asked, 'Servant of Allah, what brings you here?' 'My brother lives here,' replied the man, 'I intend to greet him.' 'Is there any blood relation between you or has a need brought you to him?' asked the angel. 'No,' answered the man, 'we are neither related nor has a need brought me to him except our Islamic brotherhood and respect for him. I am acquainted to him and I greet him only for the sake of Allah; the Lord of the worlds.' The angel said, 'I am a messenger of Allah to you and He sends you greetings saying to you: It is in fact I that you have visited and it is I that you have approached; and for that, I have made Paradise mandatory for you, put off My wrath from you and (protected you from the Fire (of Hell).(۱)

۱۵۸ - وعن أبی جعفر (ع) قال

أيّما مؤمنٍ زار مؤمناً كان زائراً لله (جلّ جلاله)، وأيّما مؤمنٍ عاد مؤمناً خاض الرحمهَ خَوضاً، فإذا جلسَ غَمرتْه الرحمهُ، فاذا انصرفَ وكّلَ الله به سبعين ألف ملَک يستغفرون له ويسترحمون عليه ويقولون: طِبتَ وطابت لک الجنّهُ، إلی تلک الساعه من الغدِ وكان له خريفٌ من الجنه.

قال الراوی: وما الخريف؟ جعلت فداک، قال

زاويهٌ فی الجنه يسيرُ الراكبُ فيها أربعين عاماً.

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p: ۹۳

۱- Al-Mustadrak ۲/۲۲۸ h.۶, al-Majlisi: Bihar al-Anwar ۷۴/۳۵۱ h.۱۹ [as quoted from Shaykh al-Saduq: al-Amali ۱۶۶ h.۷, Shaykh al-Mufid: al-Ikhtisas ۲۱۹ and Shaykh al-Tusi: al-Amali ۲/۲۰۹ with very little difference] and ۷۴/۳۵۴ h.۳۰ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ۲۰۴]. A similar narration is recorded in Bihar al-Anwar ۵۹/۱۹۲ h.۵۲ [as

quoted from Shaykh al-Saduq: al-Amali] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۰/۴۵۷ h.۶ and ۸/۴۳۶ h.۵ [as quoted from Shaykh al-Saduq: al-Amali and Thawab al-A`mal].

:It has been reported that Abu Ja'far [a.s] said

Any believer who visits a believer has in fact visited Allah;(1) and any believer who visits a sick believer will be immersed in mercy. When he sits with the sick believer, mercy will inundate him; and when he leaves, Allah [M.G] will appoint for him seventy thousand angels who seek forgiveness and mercy for him, saying, 'Rejoice and enjoy '.Paradise' until the same time the next day and he shall have a kharif in Paradise

'?The narrator asked, 'May I be ransomed for you, what is a kharif

Kharif is a corner in Paradise,' he replied, 'It would take a rider forty years to journey' (through.'(2

Chapter 7: The Reward of one who Feeds a Believer, Quenches his Thirst, Clothes him or Pays off his Debt

٧ - باب ثواب من أطعم مؤمنا أو سقاه أو كساه أو قضى دينه

١٥٩ - عن أبي جعفر (ع) أنه قال

شَبعُ أربعةٍ من المسلمين يعدِلُ فكَّ رقبةٍ من وُلدِ إسماعيل (ع)

:It has been narrated that Abu Ja'far [a.s] said .159

Feeding four Muslims is equal to freeing a slave from the descendants of Prophet (Ishmael.(3

١٦٠ - وعن أبي عبد الله (ع) قال

ما مِن مؤمنٍ يُدخل بيتَه مؤمنَين يُطعمُهُما ويُشبعُهما إلاّ كان ذلك أفضلَ من عِتقِ نَسمهٍ.

:It has been narrated that Abu 'Abd Allah [a.s] said .160

If two believers were to enter the house of a believer and he were to feed them to (full, this would be better than freeing a slave."(4

١٦١ - وعن علي بن الحسين (ع) قال

مَن أطعم مؤمناً مِن جوعٍ أطعمه اللهُ (جلّ جلاله) من ثمارِ الجنهِ، ومَن سقى مؤمناً مِن

۱- Al-Mustadrak ۲/۲۲۸ h.۵ and ۱/۸۳ [part of] h.۱۰.

۲- Al-Mustadrak ۱/۸۳ [part of] h.۱۰, al-Majlisi: Bihar al-Anwar ۸۱/۲۱۶ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۲/۶۳۴ h.۳ [as quoted from al-Kulayni: al-Kafi ۳/۱۲۰ h.۳].

۳- Al-Mustadrak ۳/۹۰ h.۱, al-Majlisi: Bihar al-Anwar ۷۴/۳۸۵ h.۱۰۲ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ۱۶۵ and al-Barqi: al-Mahasin ۲/۳۹۵ h.۶۰], ۷۵/۴۶۰ h.۱۲, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۶/۴۴۴ h.۳۲ [as quoted from al-Barqi: al-Mahasin ۲/۳۹۵ h.۵۹], ۱۶/۴۶۳ h.۴ [as quoted from Shaykh al-Saduq: Thawab al-A`mal].

۴- Al-Mustadrak ۳/۹۰ h.۲, al-Majlisi: Bihar al-Anwar ۷۴/۳۷۳ h.۶۶ [as quoted from al-Kulayni: al-Kafi ۲/۲۰۱ h.۴], ۷۵/۴۶۰ h.۱۰ [as quoted from al-Barqi: al-Mahasin ۲/۳۹۴ h.۵۴], ۷۴/۳۱۱ h.۶۷, Al-Mustadrak ۱/۵۴۵ h.۳ [as quoted from Shaykh al-Mufid: al-Ikhtisas ۲۱] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۶/۴۴۷ h.۱ [as quoted from al-Kafi and al-Mahasin].

ظمأٍ سقاهُ اللهُ يوم القيامه من الرّحيق المختومِ، ومَن كَسى مؤمناً مِن العُريّ كساه اللهُ (جلّ جلاله) مِن الثّياب الخُضر.

:It has been reported that 'Ali ibn Al-Husayn [a.s] said .۱۶۱

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and whoever gives a drink to a thirsty believer, Allah will quench his thirst (on the Day of Judgment) with an exquisite drink of Paradise; and whoever clothes a believer, Allah .will clothe him with a green robe of Paradise

وفى حديث آخر قال

مَن كسا مؤمناً مِن عُريٍّ لم يزَلْ فى ضمانِ الله ما دامَ عليه سلك.

:According to another tradition, the Imam said

Whoever clothes a believer will remain under the security of Allah as long as a thread (of the cloth remains.(۱

۱۶۲ - وعن أبى عبد الله (ع) قال

مَن أطعمَ مؤمناً مِن جوعٍ أطعمَه اللهُ مِن ثمارِ الجنهِ، وأيّما مؤمن سقى مؤمناً سقاه الله مِن الرحيق المختومِ، وأيّما مؤمن كسا مؤمناً مِن عُريٍّ لم يزلْ فى سترِ الله وحِفظِه ما بقِيتْ منه خُرقةٌ.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۶۲

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and any believer who quenches the thirst of another believer, Allah will quench his thirst with an exquisite drink of Paradise; and any believer who clothes another believer will (remains under the guard and protection of Allah as long as a shred of it remains.(۲

۱۶۳ - وعن أبى عبد الله (ع) قال لبعض أصحابه

يا ثابت، أما تستطيعُ أن تعتقَ كلَّ

Shaykh al-Mufid: al-Ikhtisas ۲۲۰, al-Mustadrak ۱/۵۴۶ h.۸, ۱/۲۲۰ h.۴ [as quoted from al- -۱

Ikhtisas ۲۲۰], ۳/۸۸ h.۴, al-Majlisi: Bihar al-Anwar ۷۴/۳۸۴ h.۸۹ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ۱۶۴ and Shaykh al-Mufid: al-Amali ۱۲], ۷۴/۳۷۳ h.۶۷, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۶/۴۵۳ h.۱ [as quoted from al-Kulayni: al-Kafi ۲/۲۰۱ h.۵]. The last statement of the narration is recorded in al-Majlisi: Bihar al-Anwar ۷۴/۳۸۱ h.۸۶ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۳/۴۲۰ h.۲ and ۳ [as quoted from al-Kulayni: al-Kafi ۲/۲۰۵ h.۴] and ۳/۴۲۱ h.۶ [as quoted from Shaykh al-Saduq: Thawab al-A`mal and others.

۲- This narration is the same as No. ۱۶۱.

یوم رقبةً؟

قال: أصلحک الله، ما أقوی علی ذلک، قال

أما تقدرُ أن تغدّی أو تُعشّیَ أربعةً من المسلمین؟

قلت: أما هذا فانی أقوی علیه، قال

هو واللهِ یعدلُ عِتقَ رقبهٍ.

It has been reported that Abu 'Abd Allah [a.s] once said to one of his companions, .۱۶۳ “O Thabit! Can you not free a slave every day?' 'May Allah make you prosper,' he replied, 'I do not have the (financial) power to do it!' 'Are you not able,' asked the Imam [a.s], 'to entertain four Muslims for lunch or dinner?' 'I am able to do,' replied the .companion

(By Allah I swear,' said the Imam [a.s], 'that is equal to free a slave.'(۱)'

۱۶۴ – وعن أبی عبد الله (ع) قال

مَن کسا مؤمناً ثوباً لم یزلْ فی رحمهِ الله (جلّ جلاله) ما بقیَ مِن الثّوب شیٌ، ومَن سقاه شربةً من ماءٍ سقاه اللهُ (جلّ جلاله) مِن رحیقٍ مختومٍ، ومَن أشبعَ جُوعتَه أطعمهُ اللهُ (جلّ جلاله) من ثمارِ الجنّه.

:It has been narrated that Abu 'Abd Allah [a.s] said .۱۶۴

Whoever clothes a believer will remain in the mercy of Allah [M.G] as long anything of that cloth remains; and one who gives him a sip of water, Allah will quench his thirst with an exquisite drink (of Paradise); and one who satiates his hunger, Allah will feed (him with the fruits of Paradise.(۲'

۱۶۵ – وعن أمیر المؤمنین علی (ع) أنه قال

لَأنْ أُطعِمَ أخاک لُقمةً أحَبُّ إلیّ مِن أنْ أتصدّقَ بدرهمٍ، ولأنْ أُعطیَه درهماً أحَبُّ إلیّ مِن أنْ أتصدّقَ بعَشَرهٍ، ولَأنْ أُعطیَه عَشرةً أحَبُّ إلیّ مِن أنْ

Al-Mustadrak ١/٨٧ h.۴, al-Majlisi: Bihar al-Anwar ٧۴/٣۶۴ h.٣١ and al-Hurr al-`Amili: - ١
.[Wasa`il al-Shi`ah ١۶/۴۴٣ h.٢٨ [as quoted from al-Barqi: al-Mahasin ٢/٣٩۴ h.۵١

Al-Mustadrak ١/٨٨ h.١. The first statement is also recorded in Al-Mustadrak ١/٢٢٠ - ٢
[last part of] h.۵. A similar to the first statement of the narration is recorded in al-
Majlisi: Bihar al-Anwar ٧۴/٣٨١ h.٨٧ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ٣/۴٢٠ h.۴ as
.quoted from al-Kulayni: al-Kafi: ٢/٢٠۵ [part of] h.۵

أعتقَ رقَبةً.

165. It has been narrated that Amir al-Mu'minin [a.s] said:

Feeding your brother a mouthful is more loveable to me than giving a dirham in charity; and giving him a dirham is more lovable to me than giving ten in charity; and giving him ten Dirhams is more loveable to me than freeing a slave.(1)

١۶۶ – وعن أبی عبد الله (ع) قال

ما مِن مؤمنٍ يُطعمُ مؤمناً شبعاً إلاّ أطعمَهُ اللهُ (جلّ جلاله) مِن ثمار الجنّه، ولا سقاه شَربةً إلاّ سقاه اللهُ من الرّحيقِ المختوم، ولا كساهُ ثَوباً إلاّ كساه اللهُ (جلّ جلاله) مِن الثيابِ الخُضرِ وكان فی ضَمانِ الله تعالی ما دام مِن ذلک الثّوبِ سلکٌ.

166. It has been reported that Abu 'Abd Allah [a.s] said:

If any believer feeds another believer to full, Allah will feed him from the fruits of Paradise; and if he gives him a sip to drink, He will quench his thirst with an exquisite drink (of Paradise); and if he clothes him, Allah will clothe him with a green robe (of Paradise) and he will remain under the protection of Allah as long as a thread of that cloth remains.(2)

١۶٧ – وعن أبی جعفر (ع) قال

مِن أحَبِّ الخِصال إلی الله (جلّ جلاله) ثلاثةٌ: مُسلمٌ أطعمَ مسلماً مِن جوعٍ أو فکَّ عنه کُربةً أو قَضی عنه دَيناً.

167. It has been narrated that Abu Ja'far [a.s] said:

(Amongst) the qualities most loved by Allah are three: a Muslim who feeds a hungry Muslim, relieves him from a distress or settle his debt for him.(3)

١۶٨ –

1- Al-Mustadrak ٣/٩١ h.٢.

2- The first statement is recorded in Al-Mustadrak ٣/٨٨ h.۵ and the last in ١/٢٢٠ h.۵.

۳- al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۶/۴۴۱ h.۱۴ [as quoted from al-Barqi: al-Mahasin ۲/۳۸۸ h.۱۲], al-Majlisi: Bihar al-Anwar ۷۴/۳۶۵ h.۳۶ and Al-Mustadrak ۳/۸۶ h.۱۲.

وعن أبی عبد الله (ع) قال

أوّلُ ما یُتحَفُ به المؤمنُ فی قبرهِ أَنَّهُ یُغفرُ لمَن تبعَ جنازتَهُ.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۶۸

The first gift that a believer is presented with in his grave is the forgiveness for those (who accompanied his bier.(۱

۱۶۹ - وعن سدیر قال: قال أبو عبد الله (ع)

ما یمنعُک أن تعتقَ کلَّ یوم نسَمه؟

قلت: لا یحتمل ذلک مالی. قال، فقال

تُطعمُ کلَّ یوم رجُلاً مسلماً.

فقلت: موسرا أو معسرا؟ قال

إنّ الموسِرَ قد یشتهی الطعامَ.

Sudayr reported: Abu 'Abd Allah [a.s] once asked me, 'What stops you from freeing .۱۶۹ .a slave every day?' 'My financial status will not allow that,' I replied

.Can you feed a Muslim every day (to equal that reward)?' the Imam [a.s] asked'

.Must that Muslim be well-to-do or poor?' I asked'

(Even the well-to-do sometimes long for food,' the Imam [a.s] replied.(۲'

۱۷۰ - وعن أبی جعفر (ع) أنه قال

إطعامُ مسلمٍ یعدِلُ عِتقَ نسَمه.

:It has been narrated that Abu Ja'far [a.s] said .۱۷۰

(Feeding a Muslim is equal to freeing a human being.(۳

Chapter ۸: What Allah has Forbidden a Believer to do Against a Fellow Believer

٨ – باب ما حرم الله(جلّ جلاله) على المؤمن من حرمه أخيه المؤمن

١٧١ – وعن زراره قال: سمعت أبا عبد الله (ع) يقول

أقربُ ما يكونُ العبدُ إلى الكُفرِ أن يكونَ الرّجلُ مواخِياً للرجُلِ على الدّينِ ثم يحفَظُ زلاتِه وعثَراتِه ليضَعَه بها يوماً ما.

:It has been related that Zurarah said: I heard Abu 'Abd Allah [a.s] saying .١٧١

The closest stage to infidelity that one attains is that a person takes one to be his brother-in-faith then

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Al-Mustadrak ١/١١٩ h.٩. A similar narration is recorded in al-Majlisi: Bihar al-Anwar - ١ ٨١/٢٥٩ [part of] h.٧, ٨١/٣٧٧ [part of] h.٢٨ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ٢/٨٢١ h.٧ [as quoted from al-Amali: ١/٤٥. At any rate, this narration should have been mentioned .in the Chapter ٢, where it would be more appropriate

Al-Mustadrak ٣/٨٧ h.٥, al-Majlisi: Bihar al-Anwar ٧٤/٣٧٧ h.٧٤ [as quoted from al- - ٢ Kulayni: al-Kafi ٢/٢٠٢ h.١٢], ٧٤/٣٦٤ [as quoted from al-Barqi: al-Mahasin ٢/٣٩٤ h.٤٩] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ١٦/٤٤٣ h.٢٨ and ١٦/٤٤٨ h.٣٠ [as quoted from al-Barqi: .[al-Mahasin ١٦/٤٤٣ h.٢٨ and al-Kulayni: al-Kafi

Al-Mustadrak ٣/٨٧ h.٤, al-Majlisi: Bihar al-Anwar ٧٤/٣٦٣ h.٢٤, ٧٥/٤٦٠ h.١١ and al-Hurr al- -٣ `Amili: Wasa`il al-Shi`ah ١٦/٤٤٢ h.٢١, ١٦/٤٤٣ h.٣٠ [as quoted from al-Barqi: al-Mahasin .[٢/٣٩١ h.٣٣ and ٢/٣٩٥ h.٥٦

the latter keeps track of his mistakes and slips that he may use them against him (someday.(۱)

۱۷۲ – وعن أبی عبد الله (ع) قال

من بهَتَ مؤمناً أو مؤمنةً بما لَیس فیه بعثَهُ اللهُ (جلّ جلاله) فی طینهِ خبالٍ حتی یخرُجَ ممّا قال.

قلت: وما طینه الخبال؟ قال: صدیدٌ یخرجُ من فُروج المومِساتِ.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۷۲

One who accuses a believing man or believing woman falsely will be raised on the Day .of Judgment by Allah in a messy substance unless he unsays it

'?The reporter asked, 'What is this messy substance

(It is pus flowing from the genitals of the unchaste women,' the Imam [a.s] replied.(۲)

۱۷۳ – وعن أبی عبد الله (ع) قال: قال النبی (ص)

مَن أذاعَ فاحشةً کان کمُبتدِئِها، ومَن عَیّرَ مؤمناً بشیءٍ لم یمُتْ حتی یرکَبه.

:It has been reported that Abu 'Abd Allah [a.s] said: The Prophet [a.s] said .۱۷۳

One who spreads an indecency is like the one who started it; and one who dishonors a (believer of something will not die until he perpetrates it himself.(۳)

۱۷۴ – وعن أبی عبد الله (ع) قال

مـا مِن مؤمنَین إلاّ ـ وبینهُما حجابٌ، فإن قال له لستَ لی بوَلیٍّ فقـد کَفرَ، فإن إتّهَمهُ فقـد انماثَ الإیمانُ فی قلبِه کما ینماثُ الملحُ فی الماء.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۷۴

Between every two believers there is a covering (that binds them); if one of them says to the other, 'you are not a friend to me' then he commits apostasy; and if he accuses

Al-Mustadrak ١/٥٥ h.١ and ٢/١٠۴ h.١, Shaykh al-Mufid: al-Ikhtisas ٢٢١, al-Majlisi: Bihar -١
al-Anwar ٧٢/٢١٧ h.٢٠ [as quoted from al-Kulayni: al-Kafi ٢/٣۵۴ h.١], ٧۵/٢١۵ h.١٣ [as quoted from al-Barqi: al-Mahasin ١/١٠۴ h.٨٣ and Shaykh al-Mufid: al-Amali ٢٢], al-Hurr al-`Amili: Wasa`il al-Shi`ah ٨/۵٩۴ h.٢ [as quoted from al-Kulayni: al-Kafi and al-Barqi: al-Mahasin] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ٢/٢٠٨ with little .difference

Al-Mustadrak ٢/١٠٧ h.٢, al-Majlisi: Bihar al-Anwar ٧۵/٢۴۴ h.۵ [as quoted from al- -٢
Kulayni: al-Kafi ٢/٣۵٧ h.۵], ٧۵/١٩۴ h.۶ [as quoted from Shaykh al-Saduq: Ma`ani al-Akhbar ١۶٣, Shaykh al-Saduq: Thawab al-A`mal and al-Barqi: al-Mahasin ١/١٠١ h.٧۶] and al-Hurr al-`Amili: Wasa`il al-Shi`ah ٨/۵٩۴ h.٢ [as quoted from al-Kafi, al-Mahasin, .[Ma`ani al-Akhbar and Thawab al-A`mal

Al-Mustadrak ٢/١٠۴ h.١. The first statement is recorded in al-Mustadrak ٢/١٠٨ h.٢ [as -٣
quoted from Shaykh al-Mufid: al-Ikhtisas ٢٢۴. The narration is also recorded in al-Majlisi: Bihar al-Anwar ٧۵/٢١۵ h.١٢, ٧۵/٢۵۵ h.۴١, ٧٣/٣٨۴ h.٢, al-Hurr al-`Amili: Wasa`il al-Shi`ah ٨/۵٩۶ h.٢, ٨/۵٩۶ h.۵ and ٨/۶٠٩ h.۶ [as quoted from Shaykh al-Saduq: Thawab al-A`mal ٢٩۵, al-Barqi: al-Mahasin ١/١٠٣ h.٨٢ and al-Kulayni: al-Kafi ٢/٣۵۶ h.٢.

(him of something, faith will dissolve in his heart like salt in water.(١

۱۷۵ – وعن أبى عبد الله (ع) أنه قال

لَو قالَ الرّجلُ لأخيه أُفٍّ لكَ انقطعَ ما بينهُما، فإذا قالَ له: أنتَ عـدُوّى فقـد كفرَ أحـدُهما، فإن اتّهمهُ انماثَ الإيمانُ فى قلبه كما ينماثُ الملحُ فى الماء.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۷۵

If a person says to his brother the lease expression of contempt, he cut off any relation between them; and if he says to him, 'you are my enemy,' one of them has then committed apostasy; and if he accuses him falsely, faith will dissolve in his heart (like salt in water.(٢

۱۷۶ – وقال النبى (ص)

مَن لا يعرفُ لأخيه مثلَ ما يعرف له فَليس بأخيه.

:The Prophet [a.s] has said .۱۷۶

One who does not care to know of his brother what he knows of him is not his (brother.(٣

۱۷۷ – وعن أبى عبد الله (ع) أنه قال

أبى اللهُ أنْ يظُنّ بالمؤمن إلاّ خيراً، وكسْرُ عظمِ المؤمن ميتاً ككسرِه حيّاً.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۷۷

It is Allah's will that a believer should always be thought of well; and to humiliate a (dead believer is like humiliating him whilst alive.(۴

۱۷۸ – وعن أبى عبد الله (ع) قال

ما مِن مؤمنٍ يخذلُ أخاه وهو يقدِرُ على نُصرتِه إلاّ خذلهُ اللهُ (جلّ جلاله) فى الدّنيا والآخرَه.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۷۸

Any believer that disappoints his brother while he is able to help him, Allah will

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.Al-Mustadrak ۲/۱۱۰ h.۱ -۱

Al-Mustadrak ۲/۱۱۰ h.۲, al-Majlisi: Bihar al-Anwar ۷۴/۲۴۳ h.۴۳, ۷۴/۲۲۱ h.۵, ۷۵/۱۹۸ h.۱۹ and -۲ al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۴۵ h.۸, ۸/۶۱۳ h.۱ [as quoted from al-Kulayni: al-Kafi ۲/۱۷۱ h.۵, ۲/۳۶۱ and Shaykh al-Mufid: al-Ikhtisas ۲۲].

.A`lam al-Din ۲۷۳ -۳

.Al-Mustadrak ۲/۱۱۰ h.۳ and ۳/۲۸۰ h.۱ -۴

(desert him in the world and the hereafter.(١

١٧٩ – وعن أبى عبد الله (ع) قال

أيّما مؤمنٍ سأل أخاه المؤمنَ حاجةً وهو يقدرُ على قضائها فردّه بها سلّطَ اللهُ عليه شُجاعاً فى قبره ينهشُ أصابعَه.

:It has been reported that Abu 'Abd Allah [a.s] said .١٧٩

If any believer asks a fellow believer for help but the other refuses though he is able (to do, Allah will impose a serpent in his grave biting his fingers.(٢

١٨٠ – وعن أبى عبد الله (ع) أنه قال

أيّما مؤمنٍ مشى مع أخيه فى حاجةٍ ولم يُناصِحْه فقد خانَ اللهَ ورسولَه.

:It has been narrated that Abu 'Abd Allah [a.s] said .١٨٠

Any believer who goes with his brother for a need to help him and does not counsel (him correctly has been disloyal to Allah and His Messenger.(٣

١٨١ – وعن أبى عبد الله (ع) أنه قال

لا تَستخِفِّ بأخيكَ المؤمنِ فيرحمُهُ اللهُ (جلّ جلاله) عندَ استخفافِك ويُغيّر ما بِك.

:It has been narrated that Abu 'Abd Allah [a.s] said .١٨١

Do not belittle your brother-in-faith lest Allah [M.G] should show mercy to him while you are belittling him and your circumstances should change for worse.(۴)٢٠٠

١٨٢ – وعن أبى عبد الله (ع) أنه قال

مَن حقّر مؤمناً فقيراً لم يزلِ اللهُ (جلّ جلاله) له حاقراً ماقتاً حتى يرجعَ عن محقرتِه إيّاه.

:It has been reported that Abu 'Abd Allah [a.s] said .١٨٢

If one belittles a destitute believer, Allah [M.G] will not cease scorning and loathing him (until he makes up for his looking down on the believer.(۵

۱۸۳ - وعن أبی

Al-Majlisi: Bihar al-Anwar ۷۵/۱۷ h.۱, ۷۵/۲۲ h.۲۶ and ۷۵/۲۰ h.۱۷, al-Hurr al-`Amili: Wasa`il -۱ al-Shi`ah ۸/۵۸۹ h.۹ [as quoted from Shaykh al-Saduq: al-Amali ۳۹۳ h.۱۶, Thawab al-A`mal ۲۸۴ and al-Barqi: al-Mahasin ۹۹ h.۶۶].

Al-Mustadrak ۲/۴۱۳ h.۱۲. See also footnote of Narration No. ۱۱۹ -۲.

Al-Mustadrak ۲/۴۱۲ h.۱ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۱۱/۵۹۷ h.۶ [as quoted -۳ from al-Kulayni: al-Kafi ۲/۳۶۳ h.۶].

Al-Mustadrak ۲/۱۰۳ h.۱ -۴.

Al-Mustadrak ۲/۱۰۳ h.۱, al-Majlisi: Bihar al-Anwar ۷۵/۱۵۷ h.۲۶, ۷۲/۵۷ and al-Hurr al- -۵ `Amili: Wasa`il al-Shi`ah ۸/۵۹۱ h.۵ as quoted from al-Kulayni: al-Kafi: ۲/۳۵۱ [part of] h.۴ and Kitab al-Tamhis h.۸۹.

عبد الله (ع) أنه قال

مَن أدخـل السّـرورَ على مؤمنٍ فقـد أدخلَه على رسولُ الله (ص)، ومَن أدخلَ على رسول الله (ص) فقَـد وصَل ذلك إلى الله (جلّ جلاله)، وكذلك مَن أدخل عليه كرباً.

:It has been reported that Abu 'Abd Allah [a.s] said .١٨٣

One who brings happiness to a believer has in fact brought it to the Messenger of Allah [a.s]; and one who brings happiness to the Messenger of Allah [a.s] has had the (happiness reached Allah [M.G]; and the same is for one who causes him distress.(١

١٨٤ – وعن أبى عبد الله (ع) أنه قال: قال رسول الله (ص): قال الله (جلّ جلاله

مَن أهان لى وليّاً فقد أرصدَ لمحارَبتى. وأنا أسرُع شئ إلى نُصره أوليائى.

It has been reported that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] . ١٨٤ :said: Allah [M.G] says

One who humiliates a friend of Mine has prepared to confront Me;٥٨ and I am the (swiftest in coming to My friends' aid.(٢

١٨٥ – وعن المعلى بن خنيس قال: سمعته يقول: إن الله (جلّ جلاله) يقول

مَن أهان لى وليّاً فقد أرصدَ لمحاربتى، وأنا أسرعُ شئ إلى نُصره أوليائى.

It has been narrated that al-Mu'alla ibn Khunays said: I heard al-Sadiq [a.s] saying: .١٨٥ :Most surely, Allah [M.G] has declared

One who humiliates a friend of Mine has prepared for battle against Me; and I am the (swiftest of all in coming to My friends' rescue.(٣

١٨٦ – وعن أبى عبد الله (ع) أنه قال: نزل جبرئيل على النبى (ص) وقال له: يا محمد إن ربك يقول:

مَن

Al-Mustadrak ۲/۴۰۴ h.۵, al-Majlisi: Bihar al-Anwar ۷۴/۲۹۷ h.۲۷ and al-Hurr al-`Amili: - ۱
.Wasa`il al-Shi`ah ۱۱/۵۷۰ h.۴ as quoted from al-Kulayni: al-Kafi: ۲/۱۹۲ h.۱۴

Al-Majlisi: Bihar al-Anwar ۷۵/۱۵۵ h.۲۴ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۸۸ - ۲
.h.۳ as quoted from al-Kulayni: al-Kafi: ۲/۳۵۱ h.۳. This narration is part of No. ۶۲

Al-Mustadrak ۲/۱۰۳ h.۲, al-Majlisi: Bihar al-Anwar ۷۵/۱۵۸ h.۲ and al-Hurr al-`Amili: - ۳
Wasa`il al-Shi`ah ۸/۵۸۸ h.۲ as quoted from al-Kulayni: al-Kafi: ۲/۳۵۱ h.۵. This narration
.is part of No. ۶۳

أهان عبدی المؤمنَ فقد استقبلنی بالمحُاربه.

It has been narrated that Abu 'Abd Allah [a.s] said that Archangel Gabriel . ۱۸۶ :descended to the Prophet [a.s] and said, 'O Muhammad, your Lord says

(Whoever disgraces My believing servant has in fact confronted Me with war.'(۱

۱۸۷ – وعن أبی عبد الله (ع) أنه قال

مَن سترَ عَوره مؤمنٍ سترَ اللهُ (جلّ جلاله) عورتَه یوم القیامهِ، ومَن هتکَ سترَ مؤمن هتکَ الله سِترَه یوم القیامه.

:It has been narrated that Abu 'Abd Allah [a.s] said .۱۸۷

Whoever conceals the shame of a believer, Allah will conceal his shame on the Day of Resurrection; and whoever exposes a believer, Allah will expose him on the Day of (Resurrection.(۲

۱۸۸ – وعن أبی جعفر (ع) أنه قال

لاـ ترموا المؤمنین ولاـ تتّبعوا عـثراتِهم، فـإنّه مَن یتبعْ عـثرهَ مؤمنٍ یتبعِ اللهُ (جـلّ جلالـه) عـثرتَه، ومن یتبعِ الله (جـلّ جلالـه) عثرتَه یفضَحْه فی بَیتِه.

:It has been narrated that Abu Ja'far [a.s] said .۱۸۸

Do not revile at the believers and do not try and uncover their faults; for if one discloses the faults of a believer, Allah will disclose his; and if Allah discloses a (person's faults, he will be disgraced even in his own home.(۳

۱۸۹ – وعن أبی جعفر (ع) أنه قال

مَن أدخَل علی رجُلٍ من شیعتِنا سروراً فقد أدخلَه علی رسولِ الله (ص)، وکذلک مَن أدخل علیه أذیً أو غمّاً.

:It has been narrated that Abu Ja'far [a.s] said .۱۸۹

Whoever makes one of our Shi'ah happy will make happy the Messenger of Allah [a.s]; and the same is said about one

.See footnote of Narration No. ۶۱ -۱

.Al-Mustadrak ۲/۱۰۴ h.۲ -۲

Al-Mustadrak ۲/۱۰۴ h.۳, A similar narration is recorded in al-Hurr al-`Amili: Wasa`il -۳ .al-Shi`ah ۸/۵۹۵ [part of] h.۳ as quoted from al-Kulayni: al-Kafi: ۲/۳۵۵ h.۵

(who offends or causes grief.(١

١٩٠ - عن عبد الله بن سنان قال: قلت لأبى عبد الله (ع): عوره المؤمن على المؤمن حرام؟ قال: نعم، قلت: يعنى سبيليه؟ فقال:

لَيس حيثُ تذهبُ، إنّما هو إذاعةُ سرّه.

:It has been narrated that 'Abd Allah ibn Sinan said .١٩٠

I said to Abu 'Abd Allah [a.s], 'it is true that believers are forbidden from exposing other believers, is it not?' 'Yes, it is' he replied. 'Does this mean physical nakedness?' I asked.

(No, it is not,' he replied, 'rather it refers to disclosing his secrets.'(٢'

١٩١ - وعنه (ع) أنه قال

مَن قالَ فى مؤمنٍ ما ليسَ فيه بعثَه اللهُ (جلّ جلاله) فى طينهِ خبالٍ حتى يخرجَ ممّا قال فيه.

:And from him (al-Sadiq) [a.s] it is reported that he said .١٩١

One who accuses a believing man or believing woman falsely will be raised on the Day (of Judgment by Allah in a messy substance unless he unsays it.(٣

وقال: إنّما الغيبهُ أن تقولَ فى أخيك ما هو فيه ممّا قد سترَهُ الله (جلّ جلاله) علَيه، فاذا قُلتَ فيه ما ليس فيه، فذلك قولُ الله (جلّ جلاله) فى كتابِه: (وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا)

He also said: Backbiting (ghibah) is to say about your brother what is true but Allah has hidden; for when you say about him what is untrue, then that refers to what Allah has said, '...he indeed takes upon himself the burden of a calumny and a manifest sin. ([Holy Quran ٤/١١٢]'(٤

١٩٢ - وعن أبى عبد

.Al-Mustadrak ٢/١٠٢ h.٥ and ٢/٤٠٤ h.١٠ -١

Al-Mustadrak ٢/١٠٨ h.٤, ١/٥٥ h.٢, al-Majlisi: Bihar al-Anwar ٧٥/١٦٩ h.٤١, ٧٥/٢١٤ h.٩, al- -٢

Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۶۰۸ h.۱, ۱/۳۶۷ h.۲ [as quoted from al-Kulayni: al-Kafi: ۲/۳۵۸ h.۲, Shaykh al-Saduq: Ma`ani al-Akhbar ۲۵۵ h.۲, al-Barqi: al-Mahasin ۱/۱۰۴ h.۸۴ and Shaykh al-Tusi: al-Tahdhib ۱/۳۷۵ h.۱۱ with little difference.]

۳- See footnote of Narration No. ۱۷۲.

۴- Al-Mustadrak ۲/۱۰۷ h.۲, ۱/۵۵ h.۲, al-Majlisi: Bihar al-Anwar ۷۵/۲۵۸ h.۴۹, and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۶۰۲ h.۲۲ [as quoted from al-`Ayyashi: Tafsir ۱/۲۵۷ h.۲۷۰.]

الله (ع) أنه قال: قال النبی (ص)

مَن کـان یؤمنُ باللهِ والیَوم الآخرِ فلا یجلِسْ فی مجلسٍ یُسبُّ فیه إمامٌ أو یُغتاب فیه مُسلمٌ، إنَّ الله (جلّ جلاله) یقولُ: (وَإِذَا رَأَیْتَ الَّذِینَ یَخُوضُونَ فِی آیَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّی یَخُوضُواْ فِی حَدِیثٍ غَیْرِهِ وَإِمَّا یُنسِیَنَّکَ الشَّیْطَانُ فَلاَ تَقْعُدْ بَعْدَ الذِّکْرَی مَعَ الْقَوْمِ الظَّالِمِی)

:It has been reported that Abu 'Abd Allah [a.s] said: the Prophet [a.s] said .۱۹۲

Whoever believes in Allah and the Last Day must not sit in a gathering in which an Imam is reviled or a Muslim is backbitten. Allah [M.G] says, 'And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if Satan causes you to forget, then do not sit after recollection with the unjust people. [Holy Quran ۶/۶۸]'(۱)

۱۹۳ – وعن أبی عبد الله (ع) أنه قال

مَن روی علی مؤمنٍ روایهً یُرید بها عیبَه وهدْمَ مُرُوّتهِ أقامهُ اللهُ (جلّ جلاله) مقامَ الذّلِّ یَوم القیامهِ حتی یخرُج ممّا قالَ.

:It has been reported that Abu 'Abd Allah [a.s] said .۱۹۳

One who narrates something concerning a believer with the intention of disgracing and defaming him, Allah will humiliate him on the Day of Resurrection unless he unsays.(۲)

۱۹۴ – وعن أبی عبد الله (ع) أنه قال: قال رسول الله (ص)

یا مَعشرَ مَن آمنَ بلسانِه ولم یؤمنْ بقَلبِه! لا تطلُبوا عَوراتِ المُؤمنینَ ولا تَتّبِعوا عثَراتِهم، فإنَّ مَن اتَّبعَ عثرَهَ أخیهِ اتّبعَ الله عَثرتَهُ، ومَن اتّبعَ اللهُ عَثرتَهُ فَضَحهُ ولَو فی جَوفِ بَیته.

It has been reported .۱۹۴

۱- Al-Mustadrak ۲/۳۸۷ h.۱۷, al-Majlisi: Bihar al-Anwar ۷۴/۱۹۵ h.۲۴, ۷۵/۲۶۴ h.۹ [as quoted from Ibn Idris al-°illi: al-Sara`ir ۴۹۱ and al-Qummi: Tafsir ۱۹۲] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad’ir ۲/۲۱۰.

.Al-Mustadrak ٢/١٠٨ h.١ -٢

:that Abu 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said

O community of those who have believed with their tongues but not with their hearts! Do not seek the shortcomings of believers and do not try to uncover their faults. Most surely, one who seeks to uncover the faults of his brother, Allah will disclose his faults; and for whomsoever Allah discloses his faults, He will disgrace him even if it be within (his own home.(١

١٩٥ – عن محمد بن مسلم عن أحدهما (ع) قال: قال رسول الله (ص)

لَيس بمؤمنٍ مَن لم يأمَنْ جارُهُ بوائقَهُ.

قيل: يا رسول الله، وما بوائقه؟ قال

غَشْمُه وظُلمُه.

It has been reported that Muhammad ibn Muslim said that one of the two (al- .١٩٥ :Baqir or al-Sadiq [a.s]) said: the Messenger of Allah [a.s] said

.He is not a believer from whose actions his neighbor is not safe

'?O Allah's Messenger,' they asked, 'What are these'

(These are the acts of wronging and oppression,' the Messenger of Allah replied.(٢'

١٩٦ – وعن أبى عبد الله (ع)

عَورَهُ المؤمنِ على المؤمِن حَرامٌ، لَيسَ هو أن يكشِفَ فيَرى منه شيئاً، إنّما هو أن يُزرىَ عَليه أو يَعيبُه.

:It has been narrated that Abu 'Abd Allah [a.s] said .١٩٦

It is forbidden on believers to exposes the secrets of each other. I do not mean that (they see each other naked; rather they find faults in or disgrace each other.(٣

١٩٧ – وعن أبى جعفر (ع) أنه قال

مَن اغتيبَ عنده أخوهُ المؤمنُ فلَم ينصُرهُ ولم يدفعْ عنهُ وهو يقدِر على نُصرتِه وعَونهِ فَضحَهُ الله (جلّ

۱- Al-Mustadrak ۲/۱۰۴ h.۴ and ۱۲ [as quoted from Shaykh al-Mufid: al-Ikhtisas ۲۲۰], al-Majlisi: Bihar al-Anwar ۷۵/۲۱۸ h.۲۱, ۷۵/۳۱۴ h.۱۰ [as quoted from al-Kulayni: al-Kafi: ۲/۳۵۴ h.۲, Shaykh al-Saduq: Thawab al-A`mal ۲۸۸, al-Barqi: al-Mahasin ۱/۱۰۴ h.۸۳ and Shaykh al-Mufid: al-Amali ۹۱], al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۵۹۴ h.۳ [as quoted from Thawab al-A`mal, al-Mahasin and al-Kafi] and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۲۰۸.

۲- Al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۴۸۸ h.۴ [as quoted from al-Kulayni: al-Kafi: ۲/۶۶۸ h.۱۲.] A similar narration is recorded in Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۱/۷۳.

۳- Al-Mustadrak ۱/۵۵ h.۲, ۲/۱۰۸ h.۳, al-Majlisi: Bihar al-Anwar ۷۵/۲۱۳ h.۷, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۶۰۹ h.۳, ۱/۳۶۷ h.۳ [as quoted from al-Kulayni: al-Kafi: ۲/۳۵۹ h.۳, Shaykh al-Saduq: Ma`ani al-Akhbar ۲۵۵ h.۱ and Shaykh al-Tusi: al-Tahdhib ۱/۳۷۵ h.۱۲ with little difference.]

جلاله) فى الدّنيا والآخره.

:It has been narrated that Abu Ja'far [a.s] said .١٩٧

If one's brother-in-faith is backbitten in his presence while he does neither aid nor defend him when he is able to do so, Allah will disgrace him in the world and the (hereafter.(١

١٩٨ - وعن أبى عبد الله (ع) أنه قال

إذا قالَ الرّجلُ لأخيه أُفٍّ لكَ انقطعَ ما بينهُما، فإذا قالَ له: أنتَ عـدُوّى فقـد كفرَ أحـدُهما لأنّه لا يقبل اللهُ (جلّ جلاله) عملاً من أحدٍ يُعجّل فى تثريب على مؤمنٍ بفضـيحتِه ولا يقبلُ مِن مؤمن عملاً وهو يضْمرُ فى قلبه على المؤمن سوءً، ولو كُشفَ الغطاءُ عن النـاسِ لَنظروا إلى مـا وصـلَ بين الله (جـلّ جلالـه) وبين المـؤمن وخَضـعتْ للمـؤمنين رقـابُهم وتَسـهّلت لهم أمورُهم ولانَتْ لهم طاعتُهم، ولو نظروا إلى مَردودِ الأعمالِ من السماء لقالوا: ما يقبلُ الله من أحد عملاً.

:It has been reported that Abu 'Abd Allah [a.s] said .١٩٨

When a believer says a word of contempt loses his friendship; and when he says to him, 'you are an enemy to me,' one of the two has become a disbeliever because Allah does not accept the actions of one who hastens to blame a believer for his faults; and He does not accept actions from a believer whilst he harbors evil in his heart against another believer. If the veils were to be lifted from people, they would have seen what bond there is between Allah [M.G] and a believer and their necks would bow for the believers. They would make the believers' affairs easy

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.Al-Mustadrak ١/١٠٨ h.٢ -١

and yield to their obedience. If they were to see the amount of actions being rejected from the heavens, they would have said, 'Allah will not accept any action from anyone!'(١)

١٩٩ – وعن أبى عبد الله (ع) أنه قال: قال النبى (ص)

المؤمنُ حرامٌ كلُّه، عِرضُه ومالُه ودمُه.

١٩٩. It has been reported that Abu 'Abd Allah [a.s] said: the Prophet [a.s] said:

A believer is sacred – all of him – his dignity, his property and his life.(٢)

٢٠٠ – وعن أبى عبد الله (ع) أنه قال

لا تبدأ الشّماتهَ بأخيك المؤمنِ فيرحمُه الله (جلّ جلاله) ويُغيّرُ ما بِك.

٢٠٠. It has been reported that Abu 'Abd Allah [a.s] said:

Do not rejoice at the misfortune of your brother-in-faith lest Allah [M.G] should have mercy on him and change your condition.

قال: ومَن شمتَ بمصيبهٍ نزَلَت بأخيه لم يخرجْ مِن الدنيا حتىّ يغيّر ما بِه.

The Imam also said: One who rejoices at a misfortune that has befallen his brother will not leave this world before his condition changes to the worse.(٣)

٢٠١ – وعن أخى الطربال قال: سمعته يقول

إنّ لله (جلّ جلاله) فى الأرض حُرماتٍ؛ حرمه كتابِ الله وحرمه رسولِ الله وحرمه أهل البَيت وحرمه الكعبه وحرمه المسلم وحرمه المسلم وحرمه المسلم.

٢٠١. It has been narrated that the brother of al-Tirbal (i.e. Ibrahim ibn Jamil al-Kufi) said: I heard al-Sadiq [a.s] saying:

Allah holds some on the earth as sacred: the Book of Allah, the Messenger of Allah, the Ahl al-Bayt, the Ka'bah and a Muslim and a Muslim and a Muslim. (He repeated thrice.)(٤)

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۱ - Al-Mustadrak ۲/۱۰۹ h.۱, al-Kulayni: al-Kafi ۸/۳۶۵ h.۵۵۶ and Warram: Tanbih al-Khawatir wa Nuzhat al-Nawad'ir ۲/۱۷۷. The first statement of the narration is recorded in al-Majlisi: Bihar al-Anwar ۷۵/۱۶۶ h.۳۸ and ۷۵/۱۴۶ h.۱۶ and al-Hurr al-`Amili: Wasa`il al-Shi`ah ۸/۶۱۱ h.۲ [as quoted from al-Kulayni: al-Kafi ۲/۳۶۱ h.۸ and al-Barqi: al-Mahasin ۹۹ h.۶۷.] The last statement is recorded in al-Majlisi: Bihar al-Anwar ۶۷/۷۳ h.۴۴ [as quoted from al-Barqi: al-Mahasin ۱/۱۳۲ h.۴.]

۲- Al-Mustadrak ۲/۱۰۹ h.۱.

۳ - Al-Mustadrak ۱/۱۴۲ h.۲, al-Majlisi: Bihar al-Anwar ۷۵/۲۱۶ h.۱۹, al-Hurr al-`Amili: Wasa`il al-Shi`ah ۶/۹۱۰ h.۱ [as quoted from al-Kulayni: al-Kafi ۲/۳۵۹ h.۱.]

۴- - A similar narration is recorded in al-Majlisi: Bihar al-Anwar ۷۴/۲۳۲ as quoted from al-Suri: Qad'a` al-°uquq.

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Introduction of the Center – Ghaemiyeh Digital Library



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